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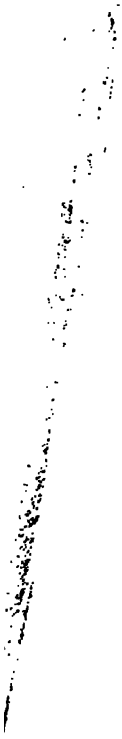

Mons de Rogas

MEMOIRS

OF

WILLIAM AND NATHAN HUNT,

TAKEN CHIEFLY FROM

THEIR JOURNALS AND LETTERS.

PHILADELPHIA:
URIAH HUNT & SON, 62 N. FOURTH ST.
LONDON:
ALFRED W. BENNETT, No. 5 BISHOPSGATE STREET WITHOUT.
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A TESTIMONY

FROM

NEWCASTLE MONTHLY MEETING IN GREAT BRITAIN

CONCERNING

WILLIAM HUNT.

Our dear Friend William Hunt, of New Garden, in Guilford county, North Carolina, accompanied by his nephew, Thomas Thornburgh, of the same place, being on a religious visit to Friends of this nation, departed this life at the house of a Friend near Newcastle-upon-Tyne. The deep regard we bear to his memory and eminent services engageth us to transmit the following testimony concerning him.

They arrived in London about a week after the Yearly Meeting, 1771, and, attend-

ing several meetings in that city, proceeded northward, visiting Friends in divers counties in England, and also in Scotland. The ensuing winter was spent in visiting Yorkshire, Lancashire, and Ireland, returning to London in time to attend the Yearly Meeting there in 1772, then attending the Yearly Meetings in Essex, Suffolk, and Norfolk, and, proceeding through Lincolnshire to Hull, they took shipping for Holland, and, after visiting the few Friends there, they embarked for Scarborough, but, by contrary winds, landed at Shields the 25th of the eighth month, and, after being at their meeting on the 26th, came that afternoon to the house of a Friend near Newcastle-upon-Tyne.

From accounts received, and our own knowledge of his conduct and ministry, we have good cause to believe that in all his travels in Europe he behaved as a faithful minister of Christ, exemplary and uniform in conduct, of a weighty deportment and

retired spirit; his conversation was grave and instructive, seasoned with love and sweetness, which rendered his company both profitable and desirable; his ministry was living and powerful, deep and searching, an excellent example in patiently waiting for the clear manifestation of the Divine will, and careful to move accordingly, so that his appearances in meetings were mostly accompanied with great solemnity, in which he skilfully divided the word, being to the unfaithful as a two-edged sword, but to the honest-hearted travellers in Zion, and to such as were seeking the way to God's kingdom, his doctrine was truly refreshing. He was a man of sound judgment, quick of apprehension, and deep in religious experience; and although he was only in the thirty-ninth year of his age, yet such was his experience and stability, that he stood as an elder and a father in the church, worthy of double honour.

He attended the meeting at Newcastle on the 27th of the eighth month, 1772, in which he delivered a short and living testimony in the love of the gospel to his friends of that place. That afternoon he was cheerful, and expressed his satisfaction in being there, and upon being asked what place they intended for next, he replied he saw no further at present than Newcastle. Next day he was taken ill, which was not apprehended to be the smallpox until the fourth day of his illness. When the eruption appeared he said to his companion, "This sickness is nigh unto death, if not quite." His companion signified his hope that it might not be so. He replied, "My coming hither seems to be providential, and when I wait I am enclosed and see no further." At another time he made the same remark to a Friend, saying, "It will be a sore trial to my companion if I am now removed." He also mentioned in an affectionate manner his dear wife and children to a Friend who

attended him, and requested some counsel and advice (which he then communicated) might be transmitted to them, if it should please the Lord to remove him, which was accordingly done.

On the third day of his illness two Friends from the country came to visit him, to whom he thus expressed himself, viz.: "I have longed to see you and be with you, but was put by." One of them said, "I hope we shall have thee with us yet." He answered, "That must be left." The Friend said that whatever affliction we are tried with we may yet see cause of thankfulness. He replied, "Great cause indeed; I never saw it clearer; oh the wisdom! the wisdom and goodness, the mercy and kindness, has appeared to me wonderful, and the further and deeper we go the more we wonder; I have admired, since I was cast upon this bed, that all the world does not seek after the truth, it so far transcends all other things." Two Friends from Northumber-

land coming to visit him, he said, "The Lord knows how I have loved you from our first acquaintance, and longed for your growth and establishment in the blessed truth, and now I feel the same renewed afresh;" and said, "He much desired they might fill up the places Providence intended, and lay up treasure in heaven," adding, "What would a thousand worlds avail me now?"

The disorder was very heavy upon him, having a load of eruption, under which he showed great fortitude and patience, even to the admiration of the physician and surgeon who attended him, his mind being mercifully preserved calm and resigned to his Master's will, whose presence he found to be near him in the needful time, saying, "It is enough, my Master is here;" and again, "He that laid the foundation of the mountains knows this; if it pleases Him he can remove it." At another time he said, with great composure, "The Lord knows

best; I am in his hands, let him do what he pleases."

Perceiving a Friend to be diligent and attentive to do what she could for him, he said, "The Lord refresh thy spirit, for thou hast often refreshed this body, and, whether I live or die, thou wilt get thy reward."

After the second fever came on, finding himself worse, he said, "My life hangs upon a thread." The doctor being sent for, he said, "They are all physicians of no value without the great Physician." A Friend said, "I know thy dependence is on him;" he answered, "Entirely." Understanding that two Friends who had sat much by him did not intend to leave him that night, he very sweetly said, "And will you watch with me one night more?"

On being asked how he did, he said, "I am here pent up and confined in a narrow compass; this is a trying time, but my mind is above it all;" which was evident to those about him, who were sensible of

praises and sweet melody in his heart when few words were expressed.

A little before he died he said, triumphantly, "Friends, truth is over all;" so in great peace departed this life, the 9th day of the ninth month, 1772, and was interred in Friends' burying-ground in Newcastle-upon-Tyne, the 11th of the same month, accompanied by many Friends, upon which occasion a solemn meeting was held, and divers testimonies borne to the truth, in the service of which he lived and died, an example to many brethren. A minister twenty-four years.

CHARACTER

OF

WILLIAM HUNT.

BY AMOS KERSEY.

He was of a reddish-fair complexion; his countenance serious, composed, and solid; of a middle-sized stature, and pretty big-bodied, yet very moderate in meat and drink; neither did he yield much to sleep, being diligent in business and fervent in spirit; of whom I think it may truly be said as it was of George Fox formerly, viz.: "He was indeed an heavenly-minded man, zealous for the name of the Lord, and preferred the honour of God before all

things. He was valiant for the truth, bold in asserting it, patient in suffering for it, unwearied in labouring in it, steady in his testimony to it; immovable as a rock. Deep he was in divine knowledge, clear in opening heavenly mysteries, plain and powerful in preaching, fervent in prayer. He was richly endued with heavenly wisdom, quick in discerning, sound in judgment, able and ready in giving, discreet in keeping counsel, a lover of righteousness, an encourager of virtue, justice, temperance, meekness, purity, chastity, modesty, humility, charity, and self-denial in all, both by word and example. Graceful he was in countenance, manly in personage, grave in gesture, courteous in conversation, weighty in communication, instructive in discourse, free from affectation in speech or carriage; a severe reprover of hard and obstinate sinners; a mild and gentle admonisher of such as were tender and sensible of their failings; not apt to resent personal wrongs;

easy to forgive injuries, but zealously earnest where the honour of God, the prosperity of truth, or the peace of the church were concerned. Very tender, compassionate, and pitiful he was to all that were under any sort of affliction; full of brotherly love, full of fatherly care; for indeed the care of the churches of Christ was daily upon him, the prosperity and peace whereof he studiously sought; for whom this testimony lives in my heart. He lived and died the servant of the Lord." A. K.

New Garden, 13th of 10th mo., 1779.

MEMOIRS

OF

WILLIAM HUNT.

BY THE LATE EDITOR OF THE FRIENDS' REVIEW.
(ENOCH LEWIS.)

"Gather up the fragments, that nothing be lost."

A MANUSCRIPT has been placed in the hands of the editor, bearing evident marks of age, which consists partly of autograph narratives of several journeys, in the service of the gospel, performed by this eminent and devoted minister, and partly of letters addressed by him to divers of his friends. As permission has been given to extract such portions as may be judged eligible for the Review, a brief notice of the life and character of the man may probably be, to

some of our readers, an acceptable introduction.

The materials for such a notice are indeed very scanty, and as more than three-quarters of a century have passed since his decease, we can hardly suppose that much can now be gleaned from the reminiscences of his friends or numerous descendants.

His residence during his maturer life was in Guilford county, North Carolina; but it appears that he was a native of Pennsylvania, and was born about the year 1733. It is known that a number of emigrants from the southern part of Pennsylvania removed to North Carolina many years ago, and that New Garden, in Guilford county, where he resided, received its name from a township in Chester county, Pennsylvania. Whether the parents of William Hunt were among the number is uncertain.

This valuable Friend became an orphan at an early age, for his father died when he was about twelve years old, and his mother

at a still earlier period. We find that he was visited with tendering impressions when not more than eight years of age, though he did not then understand from whence they came; but after the death of his father he was given to see that it was the Spirit of truth which had thus visited and tendered his mind; and so effectually was the Divine hand laid upon him that his mouth was opened in the ministry before he had completed his fifteenth year. By a careful attention to the openings and leadings of the light of Christ, he became an able minister of the gospel, rightly dividing the word, to the great edification of the churches among which his lot was cast. His travels in the service of the gospel were commenced as early as his twentieth year, and during his Christian progress he visited all the North American provinces, and nearly all the meetings they contained. He also frequently appointed meetings where none were usually held. Though he had a

large family in great measure dependent upon his industry and care, yet, when called by a conviction of religious duty, he cheerfully resigned them and his worldly concerns to the protection of his bountiful Master, upon whose guardianship he had been taught to rely.

In the year 1771, he, in company with his nephew, Thomas Thornburgh, arrived at London on a visit to the churches in that nation. The Yearly Meeting of London had come to a close a few days before their arrival, and during the ensuing year they visited many parts of England, Scotland, and Ireland. After attending the Yearly Meeting at London in 1772, and passing through several parts of the island, they embarked for Holland, and, after visiting the few Friends in that country, took shipping again for England. They were not permitted, in consequence of contrary winds, to reach their intended port, but came to land in the neighbourhood of New-

castle-upon-Tyne. He attended one meeting in that place, in which he delivered a short and living testimony in the love of the gospel. In the afternoon he appeared cheerful, and expressed his satisfaction with being there. When asked respecting his intended procedure, he answered that he saw no further at present than Newcastle. On the next day, the 28th of eighth month, 1772, he was attacked by a disease which proved to be the smallpox. He early expressed a belief that his sickness would be nigh unto death, if not quite, adding, "My coming hither seems to be providential, and when I wait I am enclosed, and can see no further."

He endured the sufferings unavoidably attending on this afflictive disease with great patience and fortitude, to the admiration of those who attended upon him, manifesting an entire resignation to Divine disposal. At one time, in allusion to the goodness and mercy of God, he exclaimed,

"Oh the wisdom! the wisdom and goodness, the mercy and kindness, have appeared to me wonderful, and the further and deeper we go, the more we wonder; I have admired, since I was cast on this bed, that all the world does not seek after the truth, it so far transcends all other things." About the thirteenth day from the commencement of his illness, he quietly and peacefully passed away from works to rewards. Of his character and ministry, Friends of Newcastle Monthly Meeting, where he died, gave a testimony, from which the following is extracted:—

"From accounts received, and our own knowledge of his conduct and ministry, we have good cause to believe that in all his travels in Europe he behaved as a faithful minister of Christ, exemplary and uniform in conduct, of a weighty deportment and retired spirit; his conversation was grave and instructive, seasoned with love and sweetness, which rendered his company

both profitable and desirable; his ministry was living and powerful, deep and searching; an excellent example in patiently waiting for the clear manifestation of the Divine will, and careful to move accordingly, so that his appearances in meetings were mostly accompanied with great solemnity, in which he skilfully divided the word, being to the unfaithful as a two-edged sword, but to the honest-hearted travellers in Zion, and to such as were seeking the way to God's kingdom, his doctrine was truly refreshing. He was a man of sound judgment, quick of apprehension, and deep religious experience; and although he was only in the thirty-ninth year of his age, yet such was his experience and stability, that he stood as an elder and a father in the church, worthy of double honour."

John Woolman, who was in England on a religious visit at the time of William Hunt's decease, and who was also removed a few weeks afterwards by the same dis-

ease, takes the following notice of the event:—

"At this place I heard that my kinsman, William Hunt, from North Carolina, who was on a religious visit to Friends in England, departed this life on the 9th day of the ninth month, instant, of the smallpox, at Newcastle. He appeared in the ministry when a youth, and his labours therein were of good savour. He travelled much in that work in America. I once heard him say, in public testimony, that his concern was, in that visit, to be devoted to the service of Christ so fully that he might not spend one minute in pleasing himself; which words, joined with his example, were a means of stirring up the pure mind in me."

It is within the memory of the editor that Thomas Thornburgh, the nephew of William Hunt, who accompanied him to Europe, and who was also a minister, was seized with the same disease (the smallpox) while returning through Pennsylvania to his

place of residence, from a religious visit to Friends in Europe, and was removed without reaching home. This event took place in or about the year 1787.

Of the earliest journeys of this valuable minister in the service of the gospel very little now appears to be known. In the former part of the manuscript volume already mentioned, a mutilated account of one of those journeys is given: the beginning seems to have been lost, and the year is not stated. His travels are said to have commenced in or about his twentieth year. The parts of the country then visited are not specified, but were probably in Virginia or North Carolina.

Of a meeting at a private house, Thomas Moreman's, where it does not appear that one was usually held, the following account is given, from which it is obvious that, young as he was, he was a valiant advocate of the cause in which he was engaged:—

"The people seemed to sit down in

awfulness before God; the meeting began with the sweet overflowing of the pure love of God, which sprang in my heart to the people; but after we had sat some time there came a great cloud of darkness over the meeting, and at length a man named John Newbury rose to speak. After he sat down I was deeply concerned to speak against a corrupt ministry; and, feeling sweet love in my heart to the people, invited them to the voice of the true Shepherd, that was to be heard in their own hearts. After meeting, John Newbury came to us in a contentious spirit, and spake many high-swelling words, and went away dissatisfied. Blessed be God for evermore, who is able to make manifest the works of darkness, and to set his glorious power over all."

As we have no intimation that any controversy with this man was indulged, we may reasonably infer that William Hunt, having endeavoured to perform his duty

with fidelity in the meeting, afterwards, observing the modesty which a young man should never forget, left this bewildered man to the convictions of his own mind.

He next proceeded up the river—what river is not explained—and appointed a meeting, where one had never been held before. "This," he remarks, "was a solid good meeting, and concluded with fervent prayer. Blessed be the Most High, who was pleased to give me the reward of true peace and solid satisfaction in my own mind, which caused sweet songs of joy and endless praise to spring in my heart unto the everlasting Being who had brought me through many a deep and grievous trial in this my journey. He alone is over all, blessed in himself and in his Son, both now and for evermore. Amen."

After this meeting, William Hunt and his companion, William Hoggatt, who appears to have borne him company throughout this journey, set out towards home.

Their way seems to have been through the wilderness, for we find that they lodged the two following nights in the woods, having ridden on one of those days about forty miles. This kind of accommodation would, in our day, be deemed sufficiently rough and exposing for two young men to put up with; but they appear to have had, in this wilderness journey, the company and care of two female Friends. On the morning succeeding their second night's lodging in the woods, he mentions: "We were all unexpectedly brought down in pure silence before God, and were renewedly owned with his overcoming love shed abroad in our hearts; blessed be his worthy name for evermore."

After this they had to ride about twenty-six miles, probably through the wilderness, when they found a lodging-place, and there parting with their female companions, Abigail Pike and Martha Thornton, they soon reached home. "It being," he says, "the

first day of the week, I went to meeting, where I met with my dear friends in the fulness of the heavenly Father's love."

Though the year when this journey was taken is not clearly designated, we infer that it was previous to his marriage, for he mentions arriving at his brother's, but says nothing respecting his wife. But we find that in the fifth month, 1754, when still not twenty-one years of age, he parted, to adopt his own language, "with my dear wife and friends, in great love and tenderness of spirit, to our mutual joy and comfort," to visit the meetings of Friends in North Carolina and Virginia. The first object appears to have been the attendance of the Quarterly Meeting to which he belonged; and we may form an imperfect idea of the toil encountered by Friends of that day and country from the facts noted in this journey. Besides four days' travelling, in which the distance passed over is not stated, but some difficulty in crossing the water is

noted, specific distances, amounting to ninety-two miles, are given. And this, we observe, was to attend their Quarterly Meeting.

After that meeting, which, including the meeting of ministers and elders, occupied three days, was over, William Hunt and his companion, John Hoggatt, proceeded to visit a number of the meetings in North Carolina. Of these services he observes that his exercise was "generally pretty close; but, forever praised and magnified be the worthy name of the most high God, he was pleased at times to set his blessed truth over all, in the demonstration of the spirit and power thereof, to our mutual joy and comfort." "It often," says he, "fell to my lot in this journey to be baptized for the unfaithful professors of the truth, who stood in the form and not in the life and power of religion."

Of a meeting in Virginia he remarks, "The Lord was pleased in this meeting to

set his precious truth over all, to our great joy and comfort. There were many professors that had left the pure life of religion, and let fall the spiritual weapons of warfare, (whereby our worthy ancients were enabled to go forth against spiritual wickedness,) and run into fleshly liberty, pomp, pride, and vain-glory, having shunned the cross, and forsaken the way laid down for the redeemed of the Lord to walk in. Against those the controversy of the Lord in my heart was very great; and, blessed be his worthy name, he was pleased to bear up my spirit in these times of great labour and travail of spirit, so that I can say, by a living sense of his Divine goodness, he requires nothing of any creature, but that he gives strength according to the day, as they stand passive in his will. But what can I say? the work is altogether his own, therefore to him belong the praise, honour, and glory of his own work, who is pleased to make use of mean and foolish instruments

for the bringing to pass thereof. And in retaliation for [commemoration of] his strength-renewing hand in this journey, my soul returns humble thanks and praise [to him] who is worthy for evermore."

After visiting the meetings of Friends in various parts of Virginia, where there appear to have been a considerable number of the Society located, among whom, in more instances than one, he commemorates with gratitude the manifestation of the Divine presence, melting their hearts, and tendering their spirits before him, he found, as he expresses it, "the motion of life as to travelling cease;" and after a short delay prepared for returning home.

He was then at a place called Fort Creek, and he says, "It pleased the Divine will to move on the minds of some Friends of that place to come and see us, so that the Friends of that meeting generally came, and a living time we had together. The healing waters were poured forth, to the joy and

consolation of the poor mourners and weary travellers, and many burdened souls got ease; a time, I believe, not to be forgotten by many while we have a day to live in this life. We parted next morning in great love and brokenness of spirit, feeling the good presence of the Lord therein. The enemy had laboured with subtility to lay waste the heritage of God in that place, and caused many that had been valiants in the Lamb's war to faint, and to let fall their spiritual weapons, to the great grief of the faithful seed. With those my soul was often deeply engaged; and blessed forever be that ancient arm of Divine power, who was pleased to enable me to go through it, for the weight thereof was very great, and many times bowed my spirit very low. Oh that my soul with the living may always sing sweet praise and endless glory unto the high and holy King, who keeps his little ones under the shadow of his hand, and gives them power over all to stand."

While returning through Virginia, he attended a meeting among the few Friends on the Appomatox River, of which he gives the following account:—

"It was a close and exercising meeting for some time. The enemy had raised a monster among them, who pretended to be as highly inspired as any of the apostles. I having never heard any thing of it, it caused great exercise and travail of spirit; but after some time I was constrained in the power of the Lord to bear testimony against that spirit, that set itself above the pure witness of God, and caused separation and division among his people. Friends were greatly broken in spirit, and I felt sweet encouragement spring in my heart to the travailing seed of God, whose souls were greatly bowed down in pain and travail of spirit; and the meeting concluded to sweet satisfaction."

This journey appears to have occupied two months; and in reference to the last

meeting he had previous to his arrival at his own residence, and the feelings experienced on his return home, he remarks, "This meeting was very lively and powerful; the Lord's good presence was witnessed therein to our joy and comfort; forever praised and magnified be the worthy name of the most high God, who still continued his loving-kindness to my poor soul, with the signet-seal of his eternal Spirit. Oh, the effects of pure peace which I felt on my return home is beyond what I am able to express. I thought it was a full reward for all my various trials and exercises, though at times very great."

Only about seven months were allotted to the cares and enjoyments of domestic life, after his return from his former journey, before this devoted servant of the Most High again set out on a gospel mission. His dedication and religious engagements must appear quite remarkable when we recollect that he was then only in his twenty-

second year. The prospect was a visit to Friends on the Pedee River. This journey, like the previous one, was in considerable part through a wilderness, for on the second and third nights he and his companions, being four in all, took up their lodging in the woods, having in each case ridden about forty miles the preceding day. Of this journey but few incidents are related. The small number of Friends who were visited appear to have been thinly scattered over the country, holding their meetings in private houses, and so located that, in passing from one settlement to another, a night was occasionally spent in the woods.

In one place he mentions having a meeting among the Baptists, "wherein truth was exalted, and the name of our great Lord and Master glorified. We taught them," he says, "by example more than precept, showing them the true worship which stands in spirit and in truth." In

these brief memoirs we have evidence that he was careful to regard the shutting as well as the opening of the gospel spring; for of one meeting, which seems to have been among Friends, he remarks, "This was the third time at this place wherein my Master made me an example of silence, thereby directing the people to the great Searcher in themselves." But at others he was enabled to preach the gospel in the demonstration of the Spirit, still humbly ascribing the honour and praise altogether to the all-bountiful Giver of every good and perfect gift. After a journey of something less than three hundred miles, he was favoured to reach his own habitation in the enjoyment of pure and solid satisfaction.

An interval of a little more than six years occurs between the journey last mentioned and the next which appears on the record.

In the early part of the fifth month, 1761, being then about his twenty-eighth year, he

left home with a prospect of paying a religious visit to Friends in Virginia, Maryland, Pennsylvania, and New Jersey. His companion was Bowater Beales.

After attending their own Quarterly Meeting at Cane Creek, which lasted three days, they took a solemn leave of their wives, who had accompanied them to that meeting, and proceeded on their journey. Some portions of the country through which they passed were then so thinly settled that more nights than one were passed in the woods. In the narrative which is preserved respecting the journey we find these gospel messengers visiting the meetings of Friends in Virginia and Maryland, in situations where at this day very few, if any, of the Society remain. Among these William Hunt evidently appears to have laboured diligently and faithfully, frequently having religious opportunities with the families where they lodged. In these engagements, as well as the more public assemblies, they

were favoured with many refreshing and strengthening seasons. The frequent acknowledgment of Divine support, and the general evidence running through the narrative that love to the brethren was the clothing of his spirit, serve to impress a conviction on the minds of his readers that the eminent gifts with which he was endowed were received and exercised with a single eye to the glory of the Giver and to the promotion of the cause of truth and righteousness in the earth. He was particularly careful not to deck himself with his Lord's jewels, or to assume as his own what he knew belonged to the Dispenser of every gift.

This visit appears to have extended to nearly if not quite all those parts of Pennsylvania and New Jersey where any settlements of Friends had then been formed.

While passing through the interior of Pennsylvania, he attended a meeting which proved an exercising one; and, though he

found his way open for some religious exercise, it did not appear to be attended with the same evidence of Divine life which he had sometimes experienced. He therefore made his communication a short one; and, after parting with many of his friends "in much love and tenderness of spirit," he proceeded toward a place where he expected another meeting to be held. "But," says he, "I had not gone far before the accuser of the brethren met me in the way, and, being but low and dejected before, I cannot express the situation my mind was now in. It seemed to me that the bottomless pit from beneath had opened her mouth, and with her bars had encompassed me about; the very weeds of confusion were wrapped about my head." The following night was spent "in a variety of distressing thoughts, not knowing what would be the end of this combat. I brought things," he remarked, "to the nearest inspection I was capable of, but could not

find that I stood condemned for any thing, unless it was for speaking too loud and too fast, to which I was incident."

From this remark we may infer that he felt a secret apprehension that he sometimes suffered his mind to partake of a zeal and excitement which did not arise altogether from the true gospel fountain, and that his ardour may have partaken in some degree of a warmth arising from sparks of his own kindling. In whatever light he viewed his own manner of speaking, the fear here intimated shows the tenderness and watchfulness of his spirit.

In the morning, as he proceeded, in company with several of his friends, toward the place where a meeting was expected to be held, his mind was painfully exercised with the prospect, as he expresses it, "of facing a meeting" under the disconsolate feelings which attended him. "But," says he, "at length, through the great goodness of the Almighty, to whom all powers are

subject, there arose a pleasant calm over my mind, and there was a secret intelligible voice passed through my heart, 'If thou wilt be contented, and bear all things just as they come, my presence shall be with thee.' Oh, gracious reviving of my life. In humble dread and awful fear. If thou wilt preserve me from dishonouring thy name, I am willing to endure all things that may come upon me, for thy truth's sake."

When they arrived at the place where an appointed meeting was expected, they found that, by some oversight, notice had not been circulated, and William Hunt was not subjected to the necessity of facing a meeting there.

The Yearly Meeting of Philadelphia occurred while he was on this visit, which he attended, it being then held near the end of the ninth month. Of that meeting he remarks, that the several sittings thereof were owned with a mighty sense of truth,

and the business was transacted with much calmness and condescension. In some of them he was enabled, through gracious help, to declare the testimony of truth, to his own satisfaction and that of his friends. Having a number of relatives at that meeting to whom he was closely united, he had a religious opportunity, at the house where he lodged, with them and others, from whom, at the close of the Yearly Meeting, he parted, as he remarks, "with a heart covered with reverent fear and humble dread, under a sense of the many deep trials Sacred Goodness had brought him through."

He several times visited John Churchman, whom he pronounces "an ancient worthy minister of great experiences." This valuable minister took a private opportunity to impart to his youthful visitor some advice, which was particularly affecting and highly instructive,—thus manifest-

ing the care of a father in the church over a bright and promising son.

At a subsequent period of this journey, he again visited the same worthy minister, he being then very ill, and in human probability not likely to recover. During a solemn pause, William Hunt says it arose in his heart to tell him he thought he must surmount this wave, and perform some further service for the truth; to which he meekly answered, "The will of the Lord be done."

John Churchman did, soon afterwards, so far recover his health as to go to Philadelphia, for the purpose of seeking a passage to Barbadoes, which he had a prospect of visiting on a religious account; but finding that all the vessels which were preparing to proceed to that island were furnished with guns for defence—the English and French nations being then at war—he did not feel at liberty even to look at them with a view to taking a passage. Having

informed Friends in one of their meetings of his sentiments on this subject, he returned home, and waited to see whether a clearer way would open. But the concern went off, and he seems to have regarded this religious concern as a measure appointed by a wisdom superior to his own, to enable him to give a full and feeling testimony against participating in or giving countenance to the destruction of human life. John Churchman lived, after the interview to which William Hunt alludes, between thirteen and fourteen years; and during great part of that time was much engaged in the service of the gospel; so that the prospect expressed by his visitor was amply verified.

When he was about leaving that part of the country, William Hunt paid a parting visit to this experienced minister, who dropped some admonitions which clearly indicate his solicitude that this young and highly valued friend and brother in the

gospel might not grow more rapidly in the branch than in the root. His experience of man had no doubt strongly impressed on his mind a sense of the danger attendant upon young persons when endowed with extraordinary gifts, natural or spiritual. His expressions were, "I have had sweet unity and sympathy with thee from thy first coming into this province. I am glad thou hast grown in thy gift; yea, and thou wilt still grow if thou sink deep and wait in thy gift; but if thou leave it, thou wilt grow in the top, and many words without life. Therefore wait in the gift, and when thou comes home, see if thou canst not say with Jacob, I am become two bands; say in the secret of thy soul, Lord, if thou wilt be pleased to blot out my transgressions, I am content."

These appear to have been the parting expressions of one who was justly regarded as a father and instructor, both to him and

to others, and they made a deep impression on the subject of this notice.

At the time when this journey was performed, the Society of Friends were labouring to clear themselves from the practice of holding slaves; and this subject did not escape the attention of a mind so thoroughly alive to the cause of universal righteousness as that of William Hunt. When about leaving Pennsylvania,* he remarks, "My heart was still pained on account of the poor negroes; and feeling the way open in their meeting for business, [at West Nottingham] I spoke tenderly and closely to the subject, entreating Friends to live deeply inward, and, when truth should dictate the way for their enlargement, not to let self-love hinder so great a work."

"The cry of these poor creatures was so

* Pennsylvania was then a slave-holding province. The first law which effectually sealed the doom of slavery in that State was not enacted until nearly twenty years after that time.

loud in my ears, that I scarce ate or drank any thing, lest I should partake of the gain of oppression."

From this expression we may readily perceive that his views in this respect were very similar to those of John Woolman in relation to the products of slave-extracted labour.

Having nearly accomplished the service to which he believed himself called, and taken leave, in great sweetness and tenderness of spirit, of many of the friends among whom he had laboured, he was expecting to proceed immediately home, when he found his mind drawn towards a meeting which lay fifty miles out of his way. This, he says, was a pinching trial; he pleaded hard to be excused. But the covenant which he made in his journey was brought into view; when under deep-baptism, he had promised that if the Lord would preserve him to the honour of his name, he would offer up not only his nearest enjoy-

ments, but his life if required. Then, he says, a sweet voice passed through his mind: "What hast thou lacked of my presence? have not I been with thee and supported thee through those dangerous spots of which thou wast sore afraid? If thou wilt be faithful, I will still preserve, both at home and abroad. Wilt thou now distrust the sufficiency of my power?"

Then he says, "With an awful, humble, yet mournful resignation, I said, in the secret of my soul, 'Lord, thy peace is more to me than ten thousand worlds. I am willing to follow wheresoever thou pleasest.' While I could keep here, my mind was in true quiet and stillness, but the desire I had let in to see my dear wife and little babes had become so strong, that I could not easily put them by; and therefore I spent this night in many a bitter sigh and heavy groan, with frequent weeping."

Having attended the meeting in question, he proceeded homeward without further

delay, lodging one night in the woods on the road, and found his wife and family well, "who," says he, "with many dear friends and near relatives, were glad to receive me once more in the fellowship that is with the Father and with the Son, to whom be rendered dread and humble fear forever."

Near the close of the narrative, this declaration appears: "Now I know it was the language of the Holy Spirit which said, 'Be faithful, and I will preserve at home and abroad.' Oh, saith my soul, that I, with all his anointed, may ever keep a watchful eye to the secret monitions thereof, and give a ready obedience, which alone crowns all our labour with true peace!"

After the journey just mentioned, another interval of nearly six years occurs in the manuscript volume, during which no account appears respecting his life or gospel labours.

Near the end of the fifth month, 1767, we find him again relinquishing the comforts and engagements of domestic life, to perform a visit in the love of the gospel to Friends in Virginia, Maryland, Pennsylvania, New Jersey, New York, and New England. His companion in the former part of this visit was Zacharias Dicks, who was also a minister, and appears to have been a member of the same Monthly Meeting. The commencement of this journey was attended by a circumstance of no ordinary trial. On the night previous to their departure from home, the youngest child of Zacharias Dicks was seized with convulsions, attended with great apparent suffering. Yet such was his dedication to the cause in which he was engaged, that he was satisfied to set out on his journey, resigning all to Divine disposal. And in this conclusion he was encouraged by the mother of the child, who gave him up freely, and expressed her belief that they had best pro-

ceed on their mission. In this, as in the preceding journeys, we find them taking up at times their lodging in the woods, while passing the mountainous region that runs through Virginia.

The first meeting which they attended in that province is mentioned as deeply distressing, from a conviction of the want of a submission to the "baptizing power of religion, to gather them into the bond and body of Christ," and the consequent disorder which had crept in among them. Yet we find that, in the western part of Virginia, they met with Friends to whom they were closely united in gospel fellowship, and among whom they had meetings and religious opportunities to good satisfaction. Among these friends was a sister to Zacharias Dick's wife, named Hester Haines, who is mentioned as having a beautiful gift in the ministry.

From these brief notices we may reasonably infer, though nothing specific is said

on the subject, that the benumbing influence of slavery was then, as it now is, more prevalent and productive of its natural effects in Eastern than in Western Virginia.

Having visited the meetings of Friends in the northwest of the Blue Ridge and south of the Potomac, they proceeded to York county, Pennsylvania, in which and its vicinity a number of meetings are noted, in places where it is believed few Friends are now located. The condition of Eastern Pennsylvania at that time, compared with what it is now, is intimated by the fact that in their journey from Lancaster to Philadelphia they were furnished with a guide. In this city they were accommodated at a long-known seat of hospitality, where the messengers of the gospel received a cordial welcome,—the house of Isaac Zane.*

* The hospitality of this house was not by any means confined to ministering Friends, or Friends of any de-

From Philadelphia they passed, through New Jersey and New York, to the country now composing the Eastern States; and, from some remarks as they passed among the Presbyterians in that section of the country, it may be inferred that the antipathy to our Society, which has so frequently been noted as existing during a preceding age, had then nearly if not totally passed away.

During this journey we find numerous instances of religious visits to persons who, from age or infirmity, were in great measure cut off from the usual intercourse of society. These visits appear to have been satisfactory to the visitors, and no doubt were strengthening and consolatory to those who were visited.

At a large meeting in the neighbourhood

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scription. It was the home of the native Indian who visited the city, particularly if he came on a mission of peace.

of Narragansett Bay, he says, "Though we had little to say, yet Adam in Paradise scarcely enjoyed a greater felicity than I did at this time, being brought to an heavenly place in Christ Jesus, where I beheld the brightness of God's glory in the beauty of holiness." "After meeting," he added, "many Friends went to our lodging, where the Father's love was like the refreshing dew spread abroad on the tender grass. We parted from them in much love and affectionate nearness."

Having proceeded eastward as far as Berwick, in what is now the State of Maine, they addressed the following epistle to the Monthly Meeting of Friends at Casco Bay and Mariconee:—

"We, being drawn, in the love and beauty of gospel good-will, to visit the churches in this land, had some thought of coming to you, but think ourselves clear, yet are free to visit you with a few lines, earnestly beseeching you to stand fast in that faith

which was given to the saints, that you may grow up together in the perfect bond of true love, knit and united in that fellowship which is with God, in Christ Jesus our Lord.

"And, dear Friends, if there be any among you who have received the holy anointing as ministers and elders, we earnestly exhort all such that they look well to their standing, taking due heed to the gift received, waiting in deep silence till the Lamb comes from the throne to loose the seals of the book of life. So shall you witness the mystery of the holy kingdom discovered in the bright appearance of God's glory.

"Our minds are feelingly baptized into death and suffering through this land, occasioned, we think, by the foremost rank not keeping their first love chaste and pure, duly waiting to feel their minds seasoned with the salt and virtue of the power of an endless life, whereby they would grow from

one degree of knowledge and experience to another, able to endure hardness for the name and cause of truth.

"Our spirits fervently breathe to the Fountain and Source of all good for you, though unknown, that you may grow as God's peculiar heritage, like Mount Zion, which is never to be removed, but is to inherit holiness forever. In this state you will shine as bright stars in the firmament of God's power, giving an illustrious light in that remote and dark corner of the earth.

"And, dearly beloved Friends, we further entreat you carefully to watch over one another for good, sincerely seeking after an humble, reverent, weighty sense of truth, to possess your minds in all your meetings for worship and discipline; so will you be preserved out of all undue heats and passions, with every thing that would interrupt the true peace and harmony of the church. And once more we affectionately address

all who are concerned in the ministry, that they carefully wait to know the word of the Lord to be as a fire in their hearts, shut up in their bones; then shall they stand as the mouth of God, and speak as his oracle.

"We sorrowfully apprehend the church in many places sustains great loss for want of ministers and elders being rightly baptized into the pure life, from whence they would bring forth the beautiful treasures of God's house to the household, feeding his flock with his doctrine that drops as the dew, and his speech as the small rain.

"And, dear youth, we effectually feel the continuing spring of infinite love to reach even unto you, to invite you to draw near to the house of the Lord, where you may witness the turning of his hand, preparing in you burnt-offerings and sacrifices, until he hath redeemed you through the spirit of judgment and burning. Then will you become joyful in the house of prayer, and fruitful in the field of offerings; and he, the

Lord of Hosts, will deck you with the ornament of his own Spirit, giving you his seal and the Lamb's mark, whereby you will rise up in the dread and might of his power, to ride upon the high places of the earth, over the earthly mind, which still rules in the children of disobedience.

"Our spirits unite in a feeling of sympathy and cordial spring of pure love toward all the sheep and lambs of our Father's fold, much desiring that they may not faint or be discouraged in their minds at the approaching trials, or temptations of any kind, with clouds or glooms of darkness. As said the royal Psalmist, 'Though I walk through the valley and shadow of death, the Lord is on my right hand: I will fear no evil.' If you choose the Lord for your portion, his promises are yea and amen forever. And for the cry of the poor and needy he will surely arise. Therefore, the language of the spirit in our minds, unto all such as are seeking the city of

foundations, is, to look diligently, with an inward eye, through and over all things which are behind in this world; with fervent zeal and becoming resolution, press after the Prince and Captain of Salvation.

"Thus, dear Friends, having briefly communicated what came before us on your account, we engage each of you to exert yourselves according to the gift received, and take charge of God's glory; in whose love, and fellowship of the gospel of his dear Son, we tenderly salute every sincere mind.

"Your friends and brethren,

"ZACHARIAS DICKS,

"WILLIAM HUNT."

This epistle is in the MS. without date, but it must have been written toward the close of the summer, 1767, for we soon afterward find them proceeding to Philadelphia, and attending the Yearly Meeting there, which was then held near the end of

the ninth month. That meeting, we are told, "was large, and favoured with a degree of gospel fellowship, in the union of which Friends transacted their business in much calmness and condescension."

At the close of that meeting, Zacharias Dicks feeling at liberty to return home, he was furnished with a certificate from the meeting of ministers and elders, expressive of their unity with his visit, ministry, and conversation; and Thomas Thornburgh, nephew to William Hunt, and member of the New Garden Monthly Meeting, North Carolina, having attended the Yearly Meeting, became the companion of his uncle during the remainder of the journey.

Though William Hunt appears to have already paid a general visit to Friends in New England, yet, feeling anew the spring of gospel love toward them, he and his companion set out from Philadelphia a few days after the close of the Yearly Meeting, and, passing through some parts of New

York, and attending the meetings there, they, on the last day of the tenth month, landed on the island of Nantucket, where they were gladly received by those valuable Friends, William Rotch and his wife.

This seems to have been a place of remarkable exercise to William Hunt; for, of the seven meetings which he attended during the nine days he was there, the first four, he says, he "sat under a cloud of thick darkness, in which he felt the mystery of iniquity work in a wonderful manner; after which the Lord, in everlasting kindness to his pained children, was pleased to raise the seed of Zion and exalt her horn in the midst of her enemies, so that we had many comfortable meetings, and our hearts were much broken and sweetly united."

They visited this island a third time, at the last of which he testifies, "The Lord of all our mercies gave us the seal of his living presence, to our confirmation and consola-

tion, in the holy union of true fellowship, as indeed many were the precious seasons I had on this island, although wrong things had much prevailed, and the accuser of the brethren had sown the cruel seed of discord to the wounding of many. Yet a remnant remain, who are earnestly pressing to get from under the cloud into the perfect liberty of the sons of God."

His concern, at the time of his third visit, was chiefly to the ministers and elders, most of whom he visited in their families, accompanied by William Rotch, and afterward obtained a meeting with them, which he sat in silence, as he did the public meeting on first-day. Having thus given them an example which proved that his time of speaking was not always ready, he requested another meeting of the ministers—nothing being here said of elders—and therein delivered a close, searching testimony, pointing out the danger of nourishing wrong births, by handing forth food not

duly seasoned with heavenly salt and consecrated by the living word; telling them this kind of preaching brought pain and death to the true birth, whose begettings were in the holy seed and spring of life. Soon after this, feeling himself clear, they proceeded to the continent, and, after passing through some parts of Massachusetts,—where, at a number of meetings, he says, "The Lord Almighty was near to open the great mystery of iniquity, and gave ability to detect it in its several branches,"—they came to the Quarterly Meeting at Newport, on Rhode Island, in the beginning of 1768. Here, he says, his mind was deeply concerned to press friends to the maintenance of good order and discipline, in the meekness and wisdom of truth.

Here we find this devoted servant engaging in the blessed office of a peacemaker. A difference having arisen among Friends respecting the right to some lands, it had long existed, and appeared likely to

lead to disastrous consequences. Some Friends being engaged in an effort to compose this difference, William Hunt was concerned to unite with them. The parties being convened at ten in the morning, a protracted debate, running some time into the night, ensued, when an adjustment was ultimately effected, and the agreement reduced to writing, greatly to the satisfaction of Friends. What agency William Hunt had in procuring this happy result is not stated; but there can be no doubt that the presence of a man so clothed with the spirit of meekness and restoring love must have exercised a powerful influence in restraining the ebullitions of passion which real or fancied interests are apt to excite. While returning to their own residence, few events of particular interest appear to have occurred. In passing through York county, Pennsylvania, he mentions meeting with Ann Moore, whom he styles his ancient friend and mother in the truth, who was

instrumental in gathering him to God, and the saving knowledge of his truth. They were, he says, "exceedingly glad to see each other, being refreshed in the Lord by the feeling of his presence, which is the life of his people."

This Friend, of whom I find no further account, was probably a minister, who visited the neighbourhood where William Hunt resided in his childhood, and contributed, by her ministry, to give a direction to his course from which he never afterward deviated. To a man who had so fully and livingly witnessed the excellency of the way into which he had been thus led, the instrument of his conversion could scarcely be regarded with less than filial attachment. And yet this same friend had probably extended equal labour to thousands who, having never embraced the invitations of Divine love which she was commissioned to offer, would feel toward

her nothing more than a cold and distant respect.

It is only those who have embraced the offers of redeeming love that can fully understand how beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth.

Having travelled by water and land,—after being joined by Thomas Thornburgh,—according to estimation, something more than two thousand five hundred miles, he was favoured with a safe and peaceful return to his family in North Carolina, under a belief that he had performed his duty.

The last-mentioned journey was accomplished within the years 1767 and 1768. A little more than two years was allowed to him in the enjoyment of domestic life before he was again engaged in a gospel mis-

sion more extensive than any in which he had been previously employed, and from which he was not permitted to return again to his family and friends.

It appears that a concern to visit the churches in Europe had been, during a number of years, pressing with increasing weight on his mind. "After many deep and unspeakable baptisms and close exercises on that account," he gave up to the prospect, and acquainted his friends at home with his concern, and received from them the testimonials of their concurrence, which the order of the Society required. His nephew, Thomas Thornburgh, then a young man, who had some times appeared in the ministry, and who had borne him company through the latter part of his previous journey, consented to become his companion in this more extensive and probably more deeply exercising engagement.

In the tenth month, 1770, they left the

habitation of William Hunt, at New Garden, North Carolina, having the company of many Friends and relations, who were proceeding with them to their Yearly Meeting in Perquimans county. That meeting being over, they paid a visit to Thomas Nicholson, an experienced minister, who had himself been engaged in a gospel mission similar to that in which they were about to embark; and they found his account of his travels in Great Britain very interesting and instructive. Though we find in the narrative before us no intimation of an apprehension on the part of William Hunt that he was about to take a final leave of North Carolina, yet his engagements plainly indicate his desire to leave no debt of religious service among his friends there unpaid. About ten days were employed in visits to ancient Friends, and to the meetings in that neighbourhood, after which they passed into Virginia, and, having attended numerous meetings in that

province and in Maryland, they proceeded, by way of York, in Pennsylvania, to Philadelphia. From the number of meetings which are noted in the narrative, and their known localities, it plainly appears that, although the churches in Europe were the great object of the concern, it was by no means peculiar to them; but that considerable time was occupied, and no trivial amount of labour endured, in the accomplishment of these visits, which would have been unnecessary in case they had desired to reach their port of embarkation with the least expense of labour and time. In this part of their journey, we several times meet with the humble acknowledgment of seasons in which they were favoured with the consoling and refreshing presence of the blessed Head of the Church, opening at times the heavenly mysteries in his wisdom and power, to the edification and joy of the faithful; and to him alone the praise is ascribed.

About ten days were diligently employed in Philadelphia and its vicinity in visiting the sick, and in the attendance of meetings; and, having had "many humbling and confirming seasons there in the service of their Lord and Master," they crossed the Delaware into New Jersey, having the company of Israel and John Pemberton, two Friends who had long held a conspicuous place among the worthies of their day. Proceeding southwardly, they visited the meetings of Friends in the vicinity of the river and bay of Delaware, and along the sea-coast of Plainfield, and thence to New York. Their gospel labours in New Jersey, and at the few meetings which they attended within the limits of New York, appear to have been satisfactory to themselves and at times attended with much enlargement in relation to the doctrines of life and salvation.

The island of Nantucket seemed, in this as in the former journey, to have been a

particular object of concern; for after passing through New York and Connecticut, with very little detention on the road, to Newport, Rhode Island, and spending about ten days there, to the mutual comfort and encouragement of themselves and their friends, they embarked for that island. There they remained more than three weeks, diligently labouring in the work of the gospel, and, after the example of the apostle, teaching them in their public assemblies, and from house to house.

When they felt clear of Nantucket, they returned to Rhode Island: thence, after being a few days there, they proceeded to some meetings in the interior of New York, where, he says, "the Lord was pleased to manifest the glory of his power, and open the mystery of his pure truth to the renown of his own name."

From New York they passed through New Jersey, and, without any great deviation from a direct road, arrived at Phila-

delphia in time to attend the General Meeting of Ministers and Elders, which was then held there in the spring, and where Friends from most parts of Pennsylvania and New Jersey, as well as from Delaware and the Eastern Shore of Maryland, were assembled, and where, he says, "they were refreshed one in another, through the presence of Him who lives forever." As that meeting—which was continued until the year 1799, when the time of holding the Yearly Meeting was changed from the ninth to the fourth month—was held in the third month, it appears that the labours thus far briefly noticed occupied William Hunt and his companion throughout the winter of 1770–71.

The time between the close of the General Meeting just referred to and the beginning of the fifth month was chiefly employed in visiting the meetings on both sides of the Delaware which were located at no great distance from Philadelphia. Among the

Friends thus visited, William Hunt had a number of relatives in New Jersey, and the meetings with them, he says, "were very comfortable, being seasoned with the savoury salt and pure seed of life, in the sense whereof we parted in great tenderness." The names of the relatives here alluded to are not mentioned; but as John Woolman was a first-cousin to William Hunt, was then living a few miles from Philadelphia, and about a year after that time embarked for Europe on a similar service, we may reasonably suppose that he was one of the number, and that the parting of such congenial spirits would, under existing circumstances, be particularly tender.

On the 4th of the fifth month, 1771, they went, at Chester, fifteen miles below Philadelphia, on board the ship Mary and Elizabeth, of which James Sparks* was master.

* This appears to have been the same vessel and captain that carried John Woolman and Samuel Emlen across the Atlantic in the fifth month, 1772.

A number of Friends accompanying them to the ship, they had a solemn meeting there, at the close of which they parted in the love of the gospel.

In twenty-four hours they were out of the capes, and at the end of twenty-seven days from the time of leaving Philadelphia they were safely landed at London. From these dates it appears that the Yearly Meeting was just over when they arrived. A few days having been spent in London, our friends proceeded—taking a number of meetings in their way—to the city of York. At one of these, we are told, many Methodists coming in, they were "led to instruct them by silence that the gospel ministry is not of man, nor by the will of man."

At York, we are informed, there "was a large Quarterly Meeting of plain, solid Friends, many of whom were feelingly gathered in the name and power of truth, and became zealously concerned for the

support of the discipline and gospel order. The meeting was owned by the presence of the Great I AM, the Saviour of his people. It concluded in sweet praise to the holy name, and Friends parted in much love and unity, strengthened by their coming together." Through a portion of their journey southward from York they had the interesting company of that mother in Israel, Esther Tuke, who was then engaged in a visit to Newcastle and the northern counties. Near Pardshaw, where a large meeting was then held, we find them strengthened and refreshed by the company of two female ministers, Hannah Harris and her companion, —— Wilkinson, who had visited America in the service of the gospel. The former is spoken of as a woman of deep experience, with a large and lively gift in the ministry. Of these worthies little is probably now known; but of them and many others, "whose names have

perished from the earth," we may humbly trust that their record is on high.

The journey which was accomplished through the northern counties of England, and some parts of Scotland, though attended with the exercises which usually appertain to such engagements, was not marked by many incidents which would be interesting to readers of the present day. At the time of this visit, the Society of Friends appears to have been greatly reduced in Scotland; yet there were some who were glad to see these gospel messengers. At Urie, the ancient seat of the Barclay family, they lodged with Robert Barclay, the great-grandson of the Apologist, by whom they were kindly entertained.*

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* When Richard Jordan paid a religious visit to Europe about the beginning of the passing century, he was led in the course of his travels to this place, and found the ancient residence of the Apologist in possession of a young

Yorkshire appears to have been a great field of labour to them; for they "visited that county throughout, being at upward of seventy meetings; and though we had," says he, "many painful exercising seasons, yet the Lord, in his wonted goodness, was graciously pleased to help us, and to give many comfortable opportunities, to the refreshing of our minds and the strengthening of his people." They twice attended the Quarterly Meeting of Lancashire, and, proceeding to Liverpool, in order to embark for Ireland, attended the meetings

man, one of his descendants, of the name of Robert Barclay. Though this young man made no profession with Friends, he still cherished the memory and preserved many relics of his worthy ancestor. Richard Jordan was hospitably received by him, and was favoured with an impressive religious opportunity, in which his youthful host was greatly tendered, and melted into tears. I heard Richard Jordan relate the circumstance. After the opportunity was past, some one who had been present intimated an apprehension that the spirit of Robert Barclay, the Apologist, was hovering over them.

there, at one of which William Hunt mentions, "The Lord was pleased to give us a blessed earnest of his love, power, and presence, that should accompany us into Ireland."

A passage of twenty-six hours transported them across the Irish Sea to Dublin. After visiting many parts of Ireland, apparently all where meetings of Friends were established, their labours on that island were closed at Dublin, where they began. At the national meeting, which was very large, we are told, "to the praise of Israel's Shepherd, who never fails to stretch forth a hand to help those that seek him aright, the many sittings for worship and discipline were evidently favoured with the owning power and presence of truth, wherein the minds of engaged Friends were much enlarged in wisdom and heavenly knowledge, to communicate sundry weighty advices, both to men's and women's meetings, recommending closely to them their taking

charge of God's glory and truth's testimony in the several quarters of that kingdom."

Having had many strengthening and confirming seasons, they parted with their Friends "in the love of the pure mystery shed abroad in their hearts." At a First-day Meeting previous to their embarkation he says, "The Lord granted the additional seal of his sweetening presence to accompany their spirits." A comfortable voyage of forty-eight hours, in which the passengers, twelve in number, were all Friends, some of whom were going to attend the Yearly Meeting in London, brought them safely to Liverpool, for which favour the writer of the narrative expresses his grateful acknowledgment to the Preserver of men.

Nearly a year must then have been passed on the British islands, for we find them soon afterward repairing to London to attend the Yearly Meeting there, where they had

the satisfaction to meet not only with many of their English Friends from town and country, who were rejoiced to see them, but also with a number of American ministers, who were engaged in visits to the churches there. Among these we find the names of Sarah and Deborah Morris and John Woolman. "We were," says he, "truly glad and comforted one in another."

The Yearly Meeting at London, we are told, "was large, and much favoured with the owning power and presence of truth, wherein they were enabled to transact the weighty affairs of the church to their mutual edification, comfort, and strengthening one of another."

A little more than two months elapsed between the close of the Yearly Meeting and the attack of the fatal disease which consigned William Hunt to the house appointed for all living; and the very brief memoirs that remain sufficiently show that

this interval was industriously occupied, partly in England and partly in the Low Countries on the continent. When reading this memoir, and observing the frequent evidence of the deep feeling of dependence upon the openings and leading of the true light, and of an active and ardent piety which it exhibits, we can hardly fail to regret that so little was written or preserved. William Hunt plainly appears to have been one of those who performed the labours of a long life in a few years; and although, according to human estimation, he seems to have been cut off in the flower of his days, he was gathered in his season as one fully ripe.

LETTERS

OF

WILLIAM HUNT

TO VARIOUS INDIVIDUALS.

TO URIAH WOOLMAN.

KIRKLINGTON IN CUMBERLAND,
8th mo. 7th, 1771.

MY dear and truly united relation,—It is with great pleasure and sweetness of mind I put pen to paper in order to convey the intelligence that we are yet in the land of the living. Though trying dispensations and proving seasons are often the portion of our allotment, assigned by the great Father, yet he hath not left us altogether in oblivion, but hath hitherto brought up the life out of every horrible pit and lonesome spot to rejoice in his holy name, and to sing praises as before the cherubims of

glory; who had no might to deliver or strength to bring forth, but in him with whom riches and wisdom, skill and understanding, still remain; and his hand, being full of blessings, is yet open to his depending children. With deep thankfulness, reverence, and fear, in an humbling sense of his goodness, all that lives and moves within me of the immortal union says hallelujah! glory and renown to his worthy name who rules in the kingdom of heaven, and hath not forsaken the children of men. Hosanna to him and the Lamb forever. Amen.

Most inwardly beloved friend and cousin, it is with feeling affection I very nearly salute thee, with thy dear wife, and fervently desire that the God of truth and perfect wisdom may ever be near to prepare your way, and sanctify your stepping along through the shady vale of probation, keeping the mind under an holy watchful sense, and pressing after the prevalence of pure truth, wherein is safe dwelling, and a quiet habitation to the weary soul in every day of trouble. Oh, saith my soul, that thou, bone of my bone, in a twofold relation, to

whom my life is very nearly gathered, in the heavenly mystery and union of gospel fellowship, not easy to describe in language with pen and ink; but we read: "The Spirit searcheth out the deep things;" yea, ever since mine eye saw I loved thee with a pure and undefiled love. Thou hast been as my brothers,—as though twins in one and the same family, receiving nourishment from one breast. That thou mayest persevere in the way of truth and increase in righteousness, is my ardent petition to the Fountain of pure help. We are, through merciful regard, favoured with tolerable health; we pursue our journey with great diligence, and are now just ready to enter Scotland. If life should be continued, we may in succeeding time give thee a further account of our progress in this strange land. In the mean time I remain, with sincere regard, thy affectionate friend and cousin,

WM. HUNT.

TO THE SAME.

LIVERPOOL, 1st mo. 11th, 1772.

It is with feeling nearness and uniting regard I now salute my dearly beloved cousin, letting him know that, through merciful regard, we are favoured with health, and have made a considerable progress in this nation. I received two very agreeable letters from thee, one dated in the fifth month and the other in the tenth. The real satisfaction and comfort they gave me, none but a second self can judge. The cordial notes of true friendship in the union of soul, from feeling connections expressed, were truly satisfactory. And, dear cousin, though we have many weary steps and solitary moments, deep wadings and close exercises in our pilgrimage through this land, yet being nearly united, and my companion very affectionate, respectful, and kind, makes it much easier. May we, dear cousin, dwell deep in the pure root from whence all our fresh springs arise, and where the fountain of living water is known, that our habitation may flourish, the true Shepherd of Israel delighting to

bring us to the fold where we may feed on heavenly bread, and lie down under the shadow of his wing with true delight, knowing him to be the staff and stay of our minds, where we may not only pass over Jordan, and wrestle for the blessing, but make war against the spirit of this world and the deceitfulness thereof, which is hid in the mystery of iniquity, to betray the seed of life, and lull the mind into a deceitful peace; to withhold the joy of salvation from our souls, and to prevent the Sun of Righteousness from rising with healing balm to all our wounds. Very amiable is the beauty of that fellowship and oneness which I feel to thee; may it ever tend to sink our minds deeper to the original source from whence it receives its being: then shall the cords of our unity grow stronger and stronger, until the winding-up of our probation here, and our arrival at the desired port, to partake of the full fruition with cemented spirits made perfect by faith in the promises.

Sweet is often the revival in my memory of the many precious and pleasant moments we have had together from our youth.

With united regard to thy wife, I remain, affectionately, thine in the love of the truth.

WM. HUNT.

TO THE SAME.

COLCHESTER, 6th mo. 25th, 1772.

Truly united cousin,—In the continued feeling of true brotherly regard, in the heavenly relation of the inner man, according to the tender mercies of our God, I salute thee, and inform thee that we are in health. I received thy very acceptable letter of the third month, which ministered humbling satisfaction to my mind in the sense of the aboundings of that union which is pure. We parted with dear cousin John two days since,* who then was as well as usual. He has great and acceptable service here. The singularity of his appearance is not only strange, but very exercising to many valuable Friends who have had several opportunities of conference with him. The purity of his ministry gains

* Meaning, no doubt, John Woolman, who had then recently arrived in England.

universal approbation. I hope he stands on that foundation which will bear him through all. He is now going toward Yorkshire, and we are bending for Norwich, in company with Sarah and Deborah Morris. Since I wrote to thee from Liverpool, in the first month, we have been through England, which was a laborious exercising journey; but Divine help was near to support, and enabled us to pass through many trying dispensations; blessed be His holy name who is worthy to have the first fruit of all our labours. We now propose, if the Lord opens the way according to present prospects, shortly to embark for Holland. Thus I give thee a short hint of our stepping along. I shall always rejoice to hear from thee if well, and to sympathize with thee if otherwise, as my life is so much wrapt up in that harmonious sweetness of which we so often partook, that neither length of time nor separation of our little frames in the least abates its circulation; but with renewed satisfaction I remember the pleasant moments we have enjoyed together. Please to give my love

to thy dear wife and all our relations. In affectionate nearness, thy loving cousin,

WM. HUNT.

TO THE SAME.

ROTTERDAM, 8th mo. 7th, 1772.

In a renewed sense of that goodness under whose sweetening influence we have had many gracious united seasons, I dearly salute thee, and inform thee that, through Divine regard, we are in health. About ten days ago we embarked for Holland, had a good passage to Amsterdam, where we stayed some days, and then came to this place. The number of Friends in this land is but small; yet a few there are who received us gladly, to whom I trust our labour of love in the ministry of the gospel will be profitable and strengthening.

Beloved cousin, as thou art often a subject of my solid remembrance, with true desire that thou mayest experience the dew of heaven to refresh the little plant of renown, I thought it might be acceptable to hear from us that the Shepherd of Israel is still near wherever his voice in wisdom directs our feet; blessed be his gracious

name. Mayest thou attend to it, to the laying of a good foundation against the time to come, when all sublunary good shall disappear. This is indeed the crown of all our labours, that when he shall appear we may be like him, fit for the Father's mansion. Let not the perishing things of this world deprive us of so great a weight of glory. I expect our stay here will not be long, and may let thee know further in due time. S. Emlen, who is now with us, and my dear companion, join in love to thee and thy wife. In haste, and with affectionate nearness, thy sincere friend and cousin in every distant land.

WM. HUNT.

AMSTERDAM, 8th mo. 18th, 1772.

My dearly beloved relations:*—In a fresh sense of that goodness which everywhere brings the whole family of obedient chil-

* The four preceding letters appear to have been addressed to Uriah Woolman; but the present one was evidently designed for two or more relations, of whom, possibly, Uriah Woolman may have been one; but I find nothing in the letter or its address which indicates who those relations were.

dren into one spirit and communion of life, wherein they rejoice with exceeding joy one in another, whether absent or present in the little frames of declining clay; in this pure life they are fed and their souls nourished by the supplies of the fresh springs: being fitly framed in mind, they become God's building, formed throughout after his image, in righteousness, purity, faith, patience, hope, and charity, which is the end of the commandments. Out of a pure mind I nearly salute you, and inform that we are all well. I wrote of our intention of coming to Holland, soon after which we embarked with Samuel Emlen, who stayed in Holland about seven days, and then returned for England. At our first coming it seemed to be my business to example the people to silence, a practice with which many under our name, as well as others, are too little acquainted, and so miss the advantage arising from the worship in spirit and in truth, which only is and can be profitable. After we had passed through that dispensation of silence, which continued in this city for five meetings, some of which were very large, being attended by other

people, the Lord graciously opened the spring of true ministry, and enabled us to speak of those things which appertain to his kingdom; blessed be His worthy name who is still the sufficiency of his depending ones who lean upon him. There is a sober, seeking people in this land, though not gathered to us as a people, with whom we had many comfortable seasons in meetings and in families. We are this day intending to take shipping for England. I have sent a letter for my dear wife,* &c. I conclude, your affectionate friend and cousin,

WM. HUNT.

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* It is an affecting consideration that this letter to his beloved wife cannot have reached her until some time after he was consigned to the grave. Residing as she did in the interior of North Carolina, several weeks must have been required to convey a letter from Amsterdam to her place of abode; and, as he died about three weeks after the date of the above letter, it is not improbable that this communication—certainly one of the last he ever addressed to her—may have been received at the same time with the mournful intelligence that she would see him no more in mutability. (See page 150.)

TO ZACHARIAS DICKS.

The following letter appears without date, but as the Friend to whom it was addressed bore William Hunt company in the year 1767, through a considerable part of his visit to the Middle and Eastern provinces, now States, it may be supposed that it was written some time prior to that journey. The allusion to him as a companion probably relates to some minor services of which no record appears in the MS. volume.

Dear friend Zacharias Dicks:—Not having opportunity to converse, I send this little ambassador to convey some fruit I lately got from the holy land, a little spikenard and myrrh, the choice spices with which our Lord was anointed before he passed through that painful dispensation of suffering.

My mind hath been in a true calm and quiet for some days, free from tempest or tossing of any kind, so that I was ready to conclude that I should have no more to do than sometimes to eat this pleasant fruit, and drink of the well that stands in the

midst of the court of God. But as I was thus musing with deep admiration, and humble adoration to the great name that had freed me from all my great and sore trials, which, the Lord only knows, were many and grievous to bear, I thought I spied a little opening like that which thou knowest lies under the threshold of the house of God, and it ran toward the south, and pointed toward the north, like the glancing of a candle by a glass window, that some of these fruits must be conveyed to those inhabitants; and as thou art a choice companion to me of God, in the moving of that endeared goodwill which had subsisted between us from the beginning, I give the hint, to the end that thou mayest keep steady under the preparing hand, that when the full time comes thou mayest be ready to gird on the instrument of war, and appear as a soldier well disciplined therein. I am at all times thy assured friend, WM. HUNT.

In the MS. volume, to which allusion has been several times made, we find the subjoined notice of a testimony delivered on

the 18th of second month, 1770, at a First-day meeting in North Carolina. The date of this communication, we may observe, was a few years prior to the Revolutionary War; and there can be little doubt that numbers of those who were then present were witnesses about ten years afterwards to the destructive operations of the contending armies.

"William Hunt, in his testimony, which was very extensive, at that time, after earnestly exhorting us individually to examine our foundation whereon we had built, or were building, in urging the necessity of such an examination, used the following expressions:—'The Lord will visit this land with his judgments, and then it will be known who hath built on the sure foundation and who hath not; for in that time of deep trial the hypocrites, formalists, and nominal Quakers will not only suffer, but many will perish and come to naught, while those who have built on the sure Rock of Ages will be preserved by him in the midst of those trials as in the hollow of his hand. And there are men grown, and

now within the audience of my voice, that will see these things come to pass.'"

The following letters were evidently written during the last journey, partly in America and partly in Europe.

TO ELEAZAR HUNT.

PHILADELPHIA, 25th of 4th month, 1771.

Dearly beloved brother:—By these thou mayest understand that we are favoured with a good state of health, after a laborious journey in a cold country.* And although our stay in this land has been much longer than I expected when I parted with thee, yet I dare not call in question the propriety of our stay being consistent with the Divine will, since I have had to believe that I have passed through some dispensations which, if rightly applied, will be of lasting advantage, as preparatory for further service, having sometimes been favoured with the opening of the heavenly mystery and glory of the gospel beyond what I ever had be-

* The winter of 1770-71 was chiefly occupied in visiting New England, the climate of which could not fail to be severely felt by an inhabitant of North Carolina.

fore. Yet I would rather speak of those things which are my constant companions, —poverty, weakness, distress, nakedness, the wormwood and the gall; my soul hath them still in remembrance, and is deeply humbled, being mostly led in a close, plain way. Though there are a number that say amen to the truth, yet I think no age ever afforded an instance more clear of the true ministry being a spectacle to angels and to men than this. Our esteemed friends Samuel Neale and Joel Oxley came to this city about three days ago, and gave us a comfortable account of your state.

Dear brother, my mind is often toward you in the love and beauty of gospel regard, with strong desires for your persevering by a gentle advancement in the heavenly march after the Lamb, keeping under that pure and holy sense through which we have often been baptized into one body, and become heirs of the true mystery where the treasures of wisdom remain, in the sense whereof my spirit is deeply bowed; and in language of the sincerest affection I conclude, and desire that we may be companions in the faith, tribulations, and

patience of Jesus our Holy Head. My very dear love to thy wife and all the children, and to Silas and Mary Williams. Thy brother, WILLIAM HUNT.

TO THE SAME.

DUBLIN, 29th of 4th month, 1772.

Dear and well-beloved brother:—Though thy tedious silence has been a matter of uneasiness, and query what is the cause; since our interest in each other is twofold, having sprung from the same parentage, and been brought forth in the immortal seed, wherein is the union of spirits in the unction of pure love, we cannot but travail deeply for preservation; and, as this ardent concern prevails, it is wont to impart cordial notes of encouragement, caution, or counsel, as the fresh spring shall open celestial converse in our minds. Yet the salutation of my very dear and united love often wafts over the great ocean to thee and all thine, with true desire that you may be gathered into the quiet habitations of safety, and that thou, beloved brother, mayest be kept green in old age by a

continual supply of nourishment from the root.

As for us, our portion is in deaths oft, and perils very many; yet Divine help has been hitherto near to support and enable us to bear a plain testimony for truth, which I hope is to the satisfaction of the sincere in heart, who see the necessity thereof, the united help of whose spirits has been very consolatory in this strange land. Cousin Thomas joins in the salutation of endeared love to thee, thy wife, and all the children, with Silas and Mary. I conclude, in affectionate nearness, thy loving brother,

WM. HUNT.

The subjoined letter, addressed to Rachel Mills and Sarah Thatcher, is without date, but, from some passages it contains, seems to have been written in the autumn of 1770.

It hath been often in my mind since I left my habitation to visit my dear friends and companions, letting them know how it fares with us. We have mostly enjoyed a good state of health; and though many

deep exercises attend us, yet we have had many seals of the Divine owning power and presence, so as to confirm my mind that I was in the way that was well pleasing to the Master. May we ever be content to stand in our lots, and join in a holy concern to come up in perfect obedience to the pure will, so far as it is made known, that we may be counted worthy to be heirs of the mystery and fellowship of truth, and also receive the evidence of our eternal inheritance.

Dear friends, I very often remember with what sweetness and unity we travelled in that mighty service of visiting families, so that we may say, in truth, Precious in the eyes of the Lord is the fellowship of his children, and sweet the remembrance one of another, because the odour of his ointment sendeth forth a good smell.

We have not had many appointed meetings, but happen to fall in with preparative and Monthly Meetings. We are now on the way to Philadelphia, and from thence expect to proceed along the sea-shore through the Jerseys to New York, from thence to Rhode Island; and there we in-

tend, if the Lord will, to embark so soon as it appears safe. I believe it will not be unpleasant to you to hear that my companion proves very agreeable. He has several times appeared in the ministry, to my own and friends' good satisfaction. With the salutation of affectionate regard to you and your families, I am your friend,

WILLIAM HUNT.

TO THOMAS THORNBURGH, SEN.

YORK, ENGLAND, 6th mo. 27, 1771.

Dearly beloved friend:—As a feeling of deep regard often revives thee very lively in memory, with a degree of that uniting sweetness which I had for thee from the beginning, in my very childish years, and which hath ever since accompanied our spirits through the different scenes of life, that have attended the little frame in the torrent of time; I therein now (though in a far-distant and strange land) very feelingly and affectionately salute thee in the cementings of the pure seed of life, which still remains near to be our support through every trying dispensation, and which hath abun-

dantly opened our way in the glorious mystery of the gospel beyond my expectation, for which, with every favour received, I desire to offer that acceptable sacrifice,—a broken heart and a bowed mind.

Mayest thou, dear Thomas, with humbling concern, press after that holy sense and savour of life wherein are safety, preservation, and quiet dwelling. As to thy son, let it suffice he is well in the seed; we travel in true unity and perfect harmony, yet not without trials; but true love in the union of souls overcomes all, in that which feels beyond the expression of words.

I shall draw to a conclusion in true sympathy, with desires that mercy and truth may be the vouchsafed companions of my friend till the curtain of eternal night may be drawn, the evening sun be set, and he bid adieu to the realms of woe and bitterness; but the nobler part ascend to its heavenly mansion, and the glory of its immortal inheritance.

WILLIAM HUNT.

TO THE SAME.

LANCASHIRE, 5th mo. 19, 1772

Dearly united friend:—My love and life in the pure unchangeable truth salute thee, wherein my spirit has been enfolded in thine through many salutations; yea, when the adversary determined to cut off thy hope from the land of the living, and separate thee from thy brethren in the mystery of faith and patience, when the powers of darkness wrought and were strong; then mine eye saw thee a prisoner of hope, and the strong arm of the Lord underneath, to bear thee above the floods of many afflictions; and my soul loved thee and clave to thee in that day, because of thy distresses, and was gathered in the holy union of hidden life to thy afflicted mind. These things have often turned in my mind since I last saw thee, with sincere desires that thou mayest experience all those turnings sanctified to the preparing of our immortal salvation, for that part which hath sojourned through a series of probations before thou art numbered to thine appointed lot. I often remember thee with feeling nearness,

fancying myself enclosed in thy arms, according to thy wonted kindness and affection from my very childhood, which I trust always to remember with gratitude.

Perhaps thou wilt like to hear from me respecting thy son, or rather mine, since I have borne him in the bond of the gospel. It is with humbling thankfulness to the Father of all our mercies that I may inform thee I have my desires to him to a wish; he submits in all things as a son to a father, grows in experience, and appears very prettily at times in a small testimony, wherein he is favoured with the deep sympathy of sensible friends. Perhaps few, if any, have travelled so long with less difficulty and more harmony.

I received thy kind and truly acceptable letter of the eleventh month last, which ministered fresh consolation to my low and often dejected mind, that I was still retained in memory and fellowship, which I esteem above all earthly things.

Remember us very dearly to Henry Mills, his wife and children, sister Ann Hunt and hers, with thy own. I hope I need not put thee in mind of advising my

dear wife and little flock, giving them such advice as they shall need in spiritual or temporal affairs.

The love which has subsisted between us and with us from the beginning will descend to our offspring, as it is often a solid satisfaction to my mind to have a branch of the root, to whom my life is so nearly gathered in the holy mystery and union of pure gospel fellowship. And now, dear Thomas, I must wind up the chain of scribbling, take my leave, and bid thee adieu. I rest thy poor little friend, but true and faithful companion in my exercises. That we may continue in faith and patience which hopeth to the end, which crowns all, is the travail in spirit of thine in the love of truth,

WILLIAM HUNT.

The following letter from William Hunt to his children appears, from its date, to have been written about two weeks after leaving home upon his last journey, and, consequently, after taking a leave which proved to be a final one to those tender objects of his affection.

My dear children:—There is a deep concern often remains on my mind for you, that you may grow in the pure truth, and witness the rewards of perfect obedience thereto, which is life forever; and then you will be instructed to keep clear of all evil conversation, and to seek after that which is good. Be at peace among yourselves. Remember not to concern yourselves with other people's affairs, or to talk of them; but diligently mind and look after your own business, that you may live in credit and free from want. Mind your reading, and improve what you can in writing; but above all things seek to be acquainted with the truth, which will lead you into all temporal and spiritual virtues. The God of my life, whom I have loved all my days, keep and preserve you to the honour and praise of his great name, to whom I leave and commend you. Your affectionate father,

W. HUNT.

The 3d of 11th mo., 1770.

TO THE SAME.

PHILADELPHIA, 4th of 5th month, 1771.

My dear and well-beloved children:—Feeling my mind often drawn toward you with deep concern for your preservation in the pure and holy truth, that your tender minds may not be drawn away into the spirit of this world, unto unprofitable company, after youthful lusts, in vanity, pride, and disobedience, which lead down to the chambers of death; wherefore, my dear children, seek the fear of the Lord, that you may be a comfort to your tender mother. Live in love. Keep out of all jars and unseemly conversation, with loud talking. If you diligently observe this my counsel, then will you make my heart glad and my spirit to rejoice for your preservation in the God of my salvation, who hath called me from you for the glorious hope of the gospel of peace. But if, otherwise, you run into these things which bring dishonour to him and his truth, you will be a means of bringing my gray hairs with sorrow to the grave.

I am, with my dear companion, well, and

we intend, if the Lord will, to embark [shortly] for England. That the Lord of my life, who visited me when very young, and brought me into the glorious habitation of his truth, may reveal in you the same mystery, is the fervent prayer of your affectionate parent, W. H.

TO THE SAME.

LIVERPOOL, 1st mo. 8th, 1772.

My dearly-beloved children:—It is with the most deep and inward concern of parental affection that I now put pen to paper in order to convey some hints, not only as a token of true love, but of concern for your present and lasting well-being. In the first place, I am fully confirmed that the God of truth and perfect wisdom hath required my absence from you for the testimony of truth, which in the richness of his love he hath given me to bear before the nations of many people; and it is with joy unspeakable, in the bowels of feeling tenderness and true regard toward you, that my mind is often turned toward you, with fervent breathing to the God of all grace

and glory, that he may be pleased in his unmerited mercy to extend the visitation of his love so effectually as to gather you to the true knowledge of himself, and keep you through all the slippery spots of youth, that not one of you may ever be a dishonour to His great name, or reproach the Lord's blessed truth, for which glorious cause I am now in a distant land, separated from social converse with the nearest enjoyments. But all these wants are supplied by that peace which remains in Him with whom all fulness dwells. And now, dear children, I would earnestly remind you carefully to attend to the advice of your affectionate mother in things both civil and religious, as her experience is much more than yours: be sure to give it a due weight in your minds, that the blessing of Him who lives forever may rest upon all your dwellings. Your affectionate parent,

W. HUNT.

TO THE SAME.

AMSTERDAM, 17th of 8th mo., 1772.

My dear children:—Being desirous to maintain an intimate acquaintance with

you in every distant land where my lot is cast for the work's sake, whereunto Divine Wisdom, in the riches of his mercy, has seen meet to call me on his errands, that my care for you in all things may fully appear, I send you a token, not only of regard, but of deep concern that you may grow up in the fear of the Lord and have his holy dread always before your eyes, that thereby you may be enabled to refrain from all youthful lusts and wrong things. Keeping in innocency, you will feed in the valleys of deep humility, and drink of the brook which is the fountain of living waters in the truly humbled heart and bowed mind, wherein the Lord delights to dwell by his power and spirit, to refine, wash, and purify from all the leprosy of sin and vile affections that rule in the children of disobedience, who are led by the spirit of this world. Oh, my children, let these things sink deep in your hearts, and treasure them up in the secret of your minds, that I may have joy in you, and that you may rejoice in time to come in that you gave up the bloom of life to serve the Lord. Remember the former advices which I have given you.

Adhere, I beseech you, to the repeated counsel and admonition of your affectionate mother, and count it none of the least of favours to you that she is still continued with you through much weakness and affliction of body. This is the Lord's doing, and ought to be humbling to your minds.

We are well in every way, blessed be the great name of our God, who is our staff and shield, bow and battle-axe, whithersoever he directs our feet. His sweetening power and presence accompany our minds. Glory, worship, and praise to Him that lives forever. Amen. We intend to take shipping to-morrow for England. Your affectionate father, W. HUNT.

By recurring to the memoir, we find that only eleven days intervened between the date of the last of the above letters and the time when the writer was seized by his final disorder. This communication was, therefore, probably the last which he addressed to his children. Nearly eighty years have passed away since the last of these letters was written; and of the children to whom

they were addressed one still is, or recently was, among the living. His son Nathan, a worthy and highly-valued minister, attended some sittings of the Yearly Meeting at New Garden, North Carolina, in the autumn of 1849. Our friend Nathan Hunt, then upward of ninety years of age, evidently retained his religious sensibility unimpaired, though, from the encroachments of age, his physical as well as mental powers in other respects had greatly declined. He was manifestly regarded by his friends as a patriarch in the church, worthy of double honour.

TO THE QUARTERLY MEETING OF MINISTERS AND ELDERS AT NEW GARDEN, GUILFORD COUNTY, NORTH CAROLINA.

DUBLIN, IRELAND, 26th of 4th mo., 1772.

Most dear and inwardly beloved Friends, fathers and mothers, brothers and sisters, companions and yoke-fellows, in the pure mystery of the gospel relation, with whom my life in Christ remains hid, so that time and distance only serve to strengthen the cords and renew the cordial notes of celestial converse, in the fresh spring and

unction of true love. God only knows, you are written on the table of my heart, and printed in the secret of my mind, where I often read with great consolation in the midst of many trials, which, indeed, have not been few since we parted with you and every connection in this world. But He who raised our Lord from the dead hath strengthened us by the renewing of our inward man in himself, in whom we experience sufficiency, which still remains equal to every allotment pointed out in his wisdom; I also at times feel the help of your spirits ascend as sweet incense from the holy altar. The concurrence, also, of faithful brethren here with our service hath been truly comfortable and confirming, that the God of all grace and glory hath not only called us into a strange land, but hath owned our labours of love in the hope of the gospel, to the joy of the sincere in heart. To Him that is all in all I desire ever to dedicate the first-fruits of all my labours, who is worthy of salvation and glory forever. Amen.

And now, dearly beloved, and longed-for in the holy union where the covenant of our spirits stand firm, though far absent in

body, yet, being fitly framed according to the rule and measure of glory which our God in his abundant mercy hath revealed unto us through the spirit of his beloved Son, we cannot be separated; but, as we draw sap from the root that bare us, we are grafted in the vine, and remain members one of another, feeding at the same table. Still, I have nothing to communicate but that which you have known from the beginning. Hold fast, I beseech you, that which you have received, improving in the gift as workmen that need not be ashamed, learning how to divide the word and work aright, discerning when to speak and when to be silent. This I still find to be a close thing; and oh that they who are elders and companions of those that bear the ark before the congregation may go down with them into Jordan, and see the wonders of the Most High in the deep, dividing the waters in the holy mystery hither and thither, and casting up a way for the seed of promise! so shall they be endued with a sound judgment and a good understanding, being able to speak a word in season to the weary travellers who may be sometimes

halting behind their gifts; also, to offer a hint of advice, caution, and counsel to such as are in danger of moving before the true anointing of the pure word which was in the beginning. Thus all may be preserved in the comely order of truth, and you flourish as by the fountains and fresh springs of Shiloh, in the unity of the spirit and perfect bond of consolation one in another. And, dearly beloved, I entreat above all things that you let nothing cold or shy prevail among you, under any pretence whatsoever, for that eateth as a canker in the mystery of iniquity, to mar the beauty of our fellowship, wherein is beauty and strength. I speak freely, because I love with unfeigned regard, and believe you will receive this little offering, though mean. Yet it is a fragment of the abundance which is often treasured up in my heart toward you. May it be received from your younger brother in the faith and patience which hopeth and endureth to the end. Farewell, in Him in whom all fulness dwells. WILLIAM HUNT.

The first of the following letters appears,

from its date, to have been written in his twentieth year; yet it seems to have been preceded by at least one religious visit to distant Friends. Those to David Brooks were written during his last journey.

TO WILLIAM STANLEY.

10th of 4th mo., 1753.

My dear and well-beloved friend:—In the sweetness and oneness of spirit do I salute thee at this time, and also acquaint thee that I am reasonably well at present, through Divine favour; and the nearness and dearness that I feel to thee cause me oftentimes to retire alone in secret, where my cup is made to overflow, and I am near in spirit, though absent in body, deprived of the sweet conversation one with another, which seems, I think, the greatest enjoyment we have in this life. But, oh, my dear friend, great hath been the travail and exercise of soul and spirit which I have had since I saw thy face,—so great that sometimes I am ready to give up the cause and conclude I never shall be able to go through so great and fiery a trial. Many bitter cups

have I drunk, but this seems the bitterest that ever I had, there being provings within and trials without, which bow me very low into the deep, so that I could desire at times, if it were my dear Redeemer's will, to take me away from this world, and put a period to all my exercises and trials, where I might remain for evermore; for indeed I feel but little else than tribulation and trials in this life. But, my loving friend, the Lord hath a glorious work to do for his holy name and truth upon the earth. If we can be so wise as to be faithful to him, he will make us as valiants in Israel for truth's cause. Therefore, be not discouraged because of trials that abound; for know this, the Lord will have a proved people upon the earth, that will not turn their backs in the day of battle; therefore let us wait in true faith and patience to hear the still small voice that speaks when the mind is brought down into true silence of all flesh, drawn from earth heavenward, to wait upon the Divine Being, to feel the arising of light and life with dominion, which will give power and victory over every unclean spirit, and chain the old accuser of the

brethren. So, my dear and well-esteemed friend in the aboundings of sweet love and life, do I write these few words, not thinking myself worthy to advise thee in these things; only we may communicate a little to each other concerning our pilgrimage through this vale of tears and tabernacle of grief, for the confirmation and consolation one of another in the everlasting truth of our God, who hath made known the riches of his goodness unto us. Therefore, my beloved in the Lord Jesus Christ, let us not think that he has forsaken us because he is pleased to bring us through the fiery furnace of trials for the purifying of our outward man, so that we may be pure and clean, fit temples for the Lord of life and light to dwell in, and to receive the pure wine of the kingdom for the soul. So, my dear friend in love and life, do I exhort thee to be of good cheer under thy trouble and exercise, yet not in folly; bear about the marks of our dear Redeemer in all meekness and humility, knowing this,—that all which can happen to us here is as nothing in comparison of the crown of immortality and eternal bliss which we shall receive as a re-

ward if we are faithful and faint not. The cause, in some measure, of my exercise is, that Satan, who labours every way to lay waste the heritage of God, hath sown his seed, raised discord among brethren, to the bowing down of the faithful children of the Most High God. Oh, the bitterness he hath caused in some hearts against me! and I know not for what, except it be for the trial of my faith. I had not read thy letter, neither first nor last, when I wrote my letter to thee by Ann Moore, which when I saw I greatly rejoiced, being thankful to God that he was pleased to put in thy heart to write for my encouragement. As to my coming into those parts next summer, I cannot tell; but it rests with weight and sweetness on my mind to come and visit you again; but I must wait the Lord's own due and appointed time: until then I dare not move.

Thy well-wishing friend and brother in the tribulation and patience of holy Jesus.

WILLIAM HUNT.

TO DAVID BROOKS.

NANTUCKET, 15th of 2d mo., 1771.

My right dear and truly well-beloved friend, whom I often remember in that which laid the corner-stone and structure of our building in the heavenly mystery and fellowship of the sons of gospel light, to wit, true love in the pure seed, which hath been revealed and shed abroad in our hearts, to the bringing of us near to God in the communion of our spirits. May that of a deep and humbling concern possess our minds to hold our integrity, and keep the first love pure, with a noble resolution well becoming the fortitude of lamb-like warriors, earnestly pursuing a further refinement, that the Most High may delight to deposit the holy treasure in the temple that himself hath made clean through the brightness of his coming. Remember, therefore, and always bear in mind from whom thou wast called, and whereunto thou art called, to be a servant of Christ and to his church. Therefore let a deep travail and laborious exercise of mind be kept close unto, that neither the shame of

uncleanness nor of uncomeliness may be seen or discovered, but all hid by the mantle of Divine love, more especially in the house or church of Christ, whether in worship or discipline. Let it be the fervent prayer of thy heart to demean thyself in meekness as a follower of the Lamb, that the great I AM may be pleased to inform thy judgment, and open thy understanding with true wisdom and knowledge to divide the word of truth aright, holding forth the glorious mystery of gospel truth like a well-instructed scribe, who bringeth out of his treasure the different portions suitable for the household.

I write not to discourage thee in any thing, but that thou mayest be, according to thy own desire, "what the Lord would have thee to be." Come, therefore, beloved friend, in good earnest try thy skill; approve thyself a workman (in this holy structure) that need not be ashamed. My sincere desire is thou may be preserved from all mixtures. With a salutation of love, I subscribe, thy true friend,

WILLIAM HUNT.

TO THE SAME.

London, 9th of 6th mo., 1771.

Dear Friend:—As true love and deep regard often bring thee fresh in my remembrance, with strong desires thou mayest war a good warfare, as a faithful soldier, properly instructed in the holy mystery of the pure word, rightly dividing the gospel truth from all mixtures of thine own will, or the suggestions of him who works in the deception, to draw out of the simplicity of the heavenly power and wisdom that is from above, pure and peaceable in the seed, where the purpose of true wisdom is known, and strength received to answer every requiring of the Divine will. As one whom I love equal to myself, I entreat, yea, and charge in the fear of God, that thou walk by the same rule, not leaning to thine own understanding, but, keeping in the humility, patience, and meekness of holy Jesus, thou mayest grow in the root and pure seed, able to bear the weight and burden of the Lord's work, in the dominion of his own spirit and power. Keep out of all heats and noisy airs, where thou mayest witness the spiritual

kingdom of Christ to grow, and know the pure mystery to be unfolded further and further. Now unto the only wise and true God, who is able to keep and preserve thee, through Christ Jesus his beloved Son, in every trying dispensation, to the honour of his great name, the glory of his truth, the satisfaction and benefit of his body, the church, whereunto he hath called thee by the word of his power, I recommend thee. With the salutation of love I subscribe myself thy true and sympathizing friend,

WILLIAM HUNT.

TO THE SAME.

NORTH HAMPTON, IN OLD ENGLAND,
14th of 6th mo., 1771.

Dear Friend:—Because I love thee unfeignedly in the bonds of the gospel of our Lord Jesus, therefore it is that my spirit is drawn toward thee in the pure begetting of the holy seed, wherein we have sweet communion and fellowship, and move in our heavenly march after the Captain of our salvation, under whose banner we have enlisted. Mayest thou, my beloved brother, pursue, as a devoted soldier, with all dili-

gence, this holy warfare, not entangling thyself with this world, or the spirit of it, but keeping in the peaceable spirit of the Lamb, that thou mayest be further instructed in those things which appertain to the glory of God, thine own growth and establishment in the mystery of the gospel power, being taught thereby to divide the word aright, seasoned with salt to thine own peace and the joy and comfort of thy brethren. Mayest thou, with thy dear wife, be rightly joined to serve the Lord, being devoted to his pure will, wherein stands our peace forever. With the affectionate salutation of love to you both, I subscribe myself thy friend, WILLIAM HUNT.

TO THE SAME.

CUMBERLAND, 2d of 8th mo., 1771.

Dearly-beloved friend:—As I feel my mind often drawn toward thee in the pure mystery of gospel union, wherein I may nearly salute thee, with thy dear wife, and if I should repeat some former advices, it will only manifest the continuation of deep regard, feeling a fervent desire for thy

growth and increase in righteousness: wherefore, then, seek for strength that thou mayest gird on the whole armour of light, and be a pattern of humility, meekness, and wisdom to the believers, for hereunto God hath called thee beyond a doubt or scruple, that thou in due time shouldst be prepared to hold forth the mystery of his eternal word in the covenant of pure light. I often long to see thee, but more for thy preservation in an infant state, that nothing may nip thy tender plant, thy steppings along being sanctified by watching and prayer; that thy feet may stand firm, abiding every shock and storm that may arise, from what quarter soever, that if God, in the riches of his love, see meet to continue the thread of time, so as to see each other in the vale of probation, it may be in the fulness of that unity that stands in the power of an endless life. Study to be quiet, and mind thy proper business; seek peace and maintain the brotherhood; dwell in that which overcomes all things, and thou shalt approve thyself as a good soldier, well instructed. These things I commit *unto thee* in the bonds of the gospel,

wherein I travail deeply for thy persevering in a right march after the Lamb. We are, through Divine help, well; the Shepherd of Israel is our keeper: although he leads us through dark and lonesome places, yet he suffers no beast of prey to devour. My life, and all that moves within me, unites under the pure seed to wish thee well through every trying dispensation, and subscribe myself a lover of Zion's children, and thy sincere friend, WILLIAM HUNT.

TO HIS SISTERS, MARGARET BEALS AND HANNAH KERSEY.

LIVERPOOL, 1772.

My dearly-beloved sisters:—It is with feeling affection and united regard I now salute you, with our dear brother and all the children, being bound to you by a two-fold cord, having derived our being from one and the same mother. Yet, alas! how low is this original when compared with the glory of immortal union! It is with joy unspeakable and grateful acknowledgment I often receive the mercies of our God in the visitations of his love, gathering us to a perfect acquaintance with himself.

Dear hearts, retain your integrity therein with true firmness; keep under the holy and humbling sense of pure truth, that under its shadow you may witness great delight; though in this world there may seem but little but a continued scene of probation and additional afflictions, yet when methinks I feel more than usual sympathy, we can centre in Him where all fulness dwells, and the soul retreats to its native abode, witnessing the fresh springs to replenish the inward man, in the bright appearance whereof we see beyond all mutable connections to the glory of our lasting inheritance, if we can but hold fast that we have received. Be of good cheer, dear sisters, and hope to the end. Do your day's work in the day; the journey is short, the race will soon be over; leave nothing undone till to-morrow that is discovered and put in your power to do this day; then all is yours. Although I am the youngest, yet I have been a pattern to you and others, in that I have, by grace received through faith, made truth's cause the subject of my concern and bent of my actions from my *childhood,* so that, through the loving-kind-

ness of Him whose name is Most High, that hath done all these marvellous things, I have a secret hope of being so far fully clear. As for our present situation, we often journey by faith in the promises, and not by sight, witnessing that many trials attend, not easy to describe with pen and ink, (but feeling minds can read in other lines;) yet it is a comfortable situation when we can say we know him in whom we have believed, and that with him there is no want. And now, it is in a language most feeling and affectionate I would send a hint to Cousin Amos and his brothers. Dear children, carefully mind the impressions of Divine love, as a teacher in your own breasts; adhere to the advice, caution, and counsel of your mother with readiness, and by no means run counter thereto; for if she keeps her sense of truth in so doing, you will grieve the good spirit of God, and not only bring sorrow of heart upon her, but it will return on your heads in the appointed time. Let your delight be in good company, reading and meditating, loving one another, being at peace with all men: so shall the God of perfect wisdom bless

you with the knowledge of his everlasting truth, which is better than bags of silver. Thus, as a token of my remembrance in the eternal and unchangeable truth, I conclude, your affectionate and very loving brother,

WILLIAM HUNT.

A FEW WORDS IN REMEMBRANCE OF MY BROTHER, WILLIAM HUNT, DECEASED.

O my brother, how lovely and pleasant thou hast been to me! Thou hast forsaken all that was near and dear to thee in this world to follow the Lamb both by sea and land. Thou didst obey the heavenly voice, and preferred the Lord's work before thine own. Thou hast gone to and fro in many parts of the earth to sound forth the trumpet of the Lord, and hast been able to speak a word in due season. It was thy delight to meditate on the law of the Lord. Ah, my brother, what shall I say in remembrance of thee? Surely I may lament the loss of such a friend; although I have no cause to mourn though thou art laid in the silent grave, yet livingly speaketh in the hearts of many. Oh, the many deep bap-

tisms, trials, and exercises thou hast gone through with much meekness and patience! Thou didst improve thy talents (as if thou knewest how short thy time should be) unto the praise of Him that first did raise thy mind from earthly things to heavenly. Thou hast been a valiant soldier in the holy warfare, to promote the honour and glory of God; so, after many hard labours and travails for the promotion of truth, thou hast ended thy days in a distant land, where I believe thou hast gone to everlasting rest and peace, with glory crowned, amongst saints and angels forever blest. Oh that the Lord would be pleased to raise up many more such faithful labourers in his vineyard! Now we are left behind; let it be our daily care to keep down in humility, in patience and self-denial, in reverence and holy fear before the Lord, that, when this short and uncertain time here is at an end, we may be thought worthy of an inheritance amongst the sanctified, where we may sing praises for evermore. So saith one that wisheth well to all mankind.

MARGARET BEALS.

4th of the 2d mo., 1773.

TO HIS WIFE.

My dear, loving wife:—Feeling a free spring of life to overspread my mind often toward thee, with my dear children, in which I freely intercede with the Great Name that he may preserve you blameless in a degree of acquaintance with him. Oh, my dear children, how doth my heart and soul long for them and toward them, that they might grow up in the beauty and comeliness of God's holy truth, learning the fear of the Lord God that made them; and thou, my dear, that hath known much of the turning of the hand of God, in the glory of his appearance, my dear love and life in Christ Jesus, I salute thee, humbly asking the Father and Fountain of all good that he may be pleased to fill thy heart with the fulness of joy, peace, and consolation in his Holy Spirit. When I was with you I was often hurried in the affairs of life, that I might redeem time to serve the Lord, his truth and people, which hath been my delight from my very childhood; and although many trials have attended, yet it is now my *greatest* joy that I gave the prime of age a

freewill offering unto God, willingly passing through the many probations necessary to fit the mind in order to receive renewed springs of gospel ministry. I was evermore favoured with a truly composed mind, confirmed in my gift and duty through the land, freely devoted and cheerfully given up in all things, in which state I witness both access and acceptance. And now, my dear heart and true love, in the beautiful feeling of the presence of our beloved Captain, the Rock of our salvation, do I entreat thee to wait with my spirit for the deep feeling of the power of an endless life, in which we shall have amiable and sympathizing converse in the language of truth, which will be pleasant and profitable. What shall I say more than pray for the dew of the everlasting hills and presence of the Holy Shepherd to be over you? Now, dear children, if I should never see you more, —which stands in God's will,—remember to love one another, and obey your dear mother, and do what she bids you with readiness. Learn to read and go to meeting; be sober and thoughtful. And I remain yours in the Lord only.

And, dear sister, while I am writing to my nearest enjoyments, there is a spring of endeared affection in my heart toward thee, constantly and earnestly desiring that true peace and tranquillity of mind may rest over thee as the dew of Hermon's hill and spring of the valley, to cause the plant of God's right hand to grow and become strong and appear beautiful. In much love and affection, farewell.

WM. HUNT.

8th of 7th mo., 1767.

TO THE SAME.

Dear and well-beloved wife:—In the true and faithful begettings of the holy seed and beautiful spring of pure life I salute thee, with my dear children, fervently and sincerely desiring these may find you under the shadow of the Great Shepherd, where is perfect delight through every circumstance. I am with Cousin Tomma, and have been favoured with a tolerable good state of health through a difficult journey, in which Divine Goodness hath often appeared in *manifold* instances for our help and pre-

servation, for which I am often engaged with reverence and fear to say, Who is worthy but thou, O Lord, to receive dominion and glory, worship and perfect obedience forever, whose works are wonderful, and his ways past finding out,—only as the Morning Star, who hath the key of David, is pleased to open the mysteries of the holy kingdom and discover the riches and wisdom thereof? And now, my dear, that thou may humbly wait with all diligence for instruction to conduct wisely before thy own family, and in the house of God, coming up daily in a discharge of duty through every trying dispensation, is the deep travail of my spirit. And oh, my tender children, my heart and mind are moved on every remembrance of you with endeared affection, desiring above all things, my dear children, that you may walk before the Lord in his fear and dread, who then will be your crown and great reward. Once more, my dear wife and children, in much love and affection I commend you to the Watcher and Holy One, that hath been the keeper of my life in and through all hunger and nakedness, perils by sea and land; but,

more than all these, what I have gone through on account of false brethren, the Lord only knows, who judgeth all things. Oft have I been afraid I should perish in the ruins of a backsliding people; but He who is witnessed by a remnant to dwell between the cherubims hath not given me my life for a prey, and sometimes admits me to draw near in the beauty of holiness to enjoy a sweetness unspeakable. I see nothing, dear child, but that I shall return in the Lord's time, yet felt a freedom to write these lines, that, if it should prove otherwise, thou might have a hint of the travail of my soul, and know that I was at rest in the Lord God of my life, who is first and last, yea and amen, forever. We have been through the most part of New York and New England, are now in the Jerseys, expect to take a few meetings in our way to Philadelphia, from thence direct into Maryland, a few meetings in the back part, then, if the Lord permit, home. I trust to see you the latter end of next month; but it is best not to be uneasy. I hope to keep strictly under the Great Captain's command, in whom only we are one another's joy,

whether absent or present. Our dear cousin Tomma does bravely as a kind, agreeable companion, and joins in dear love to thee and all our friends. Thy affectionate husband, WILLIAM HUNT.

SHREWSBURY IN THE JERSEYS,
2d mo. 13, 1768.

TO THE SAME.

My right dear and truly-beloved wife:—As I feel my mind drawn and sweetly open toward thee at times in the pure seed, where the union, sympathy, and fellowship of our spirits stand firm in the holy life that hath been revealed and shed abroad in our hearts by the Spirit of the Lamb, through whom we have found admittance into the heavenly mystery of pure truth, and been partakers of the glory manifested to the children of light, for which excellent hope received we are now accounted worthy of the Most High to sojourn apart for a season, may a deep humbling concern ever possess our minds to dwell in perfect resignation to his heavenly will, where the fountain of peace is fully known to flow

and solace the weary mind under all its fatigues and toils. We have had for most part a good and comfortable journey to this island, being kindly received amongst our brethren, and sometimes favoured with an enlargement of heart and opening into the gospel mystery, wherein we have been comforted together, and confirmed that it was the Lord's will we should come into this land. We have been about nine days on this island, and are now waiting for a fair wind to go for Rhode Island, where we have been some time: we had from thence the company of our truly-esteemed friends James Mitchel and Isaac Lawton. My dear heart, the secret prayer of my mind is, that thou may experience the fresh springs of pure wisdom and goodness to influence thy mind, so as to be ordered thereby in all things, when time nor distance will not seem long. In love to all friends, I conclude, thy affectionate husband,

WM. HUNT.

NANTUCKET, 2d mo. 14, 1771

TO THE SAME.

PHILADELPHIA, 4th mo. 25, 1771.

My dear and inwardly-beloved wife:— When I consider the many trying dispensations and hard afflictions thou hast been brought through, of both body and mind, it leads me to renew the language, "Great and marvellous are all thy works thou God of truth;" when to the eye of human reason it appears a wonder that thou art continued in the earthly frame to this day; and it is beyond doubt with me that the purpose of pure Wisdom in the lengthening of time is for some great and good end; may thou, therefore, always be kept in a truly watchful inward state, to the end every purpose of pure goodness respecting thee may be fully answered, dwelling in a cheerful resignation to the Divine will in all things, where thou wilt witness a stepping peaceably through the crowd of many cumbers, and grow in the heavenly mystery, wisdom, and increase of truth, wherein the time will not seem tedious either of my absence or other trials that may attend; and though it

has at times been a cross to stay so long in this land, yet, as I have great cause to believe it is in the pure wisdom,—the many additional seals of his owning power and presence being near to open through the veil into the treasure of pure wisdom,—I am bound to submit, having never seen till now any vessel or time of embarking, which looks likely to be in about ten days.

I am often deeply thoughtful of our children, with strong desires they may be so preserved as never to be a dishonour to the glory of that truth I am called to bear testimony to and for. But I trust, dear heart, thou wilt be directed by pure wisdom to instruct them in every branch of religious duty in the simplicity of truth, and that the Most High will visit and gather them under his holy banner of pure love.

Our esteemed friends Samuel Neal and Joseph Oxley came to this city two days past, who gave me a comfortable account of thy state and the children's, also that they believe thou wast better without me than with me, which I trust is a certain truth, since He who searches the utmost treasure of our minds bears me that testi-

mony that nothing in this world could be the least draught to have parted with so many endearments sometimes. The above-mentioned friends desire to be kindly remembered in love to thee and all our children, after mentioning very lively their feeling remembrance of thy cheerful, well-grounded disposition of mind. It looks likely before thou receives this letter, if the Lord of all our mercies prosper our way, we may be in Old England; to whom I commend thee, with our children, and rest thy companion in many exercises, desiring you may dwell in peace with him and one another, seeking peace with all men, that the God of peace may delight to dwell richly in your hearts. Farewell. Thy affectionate husband,

WILLIAM HUNT.

TO THE SAME.

CUMBERLAND, OLD ENGLAND,
1st of 8th mo., 1771.

Dear and well-beloved wife:—I received thy very acceptable letter, dated the 12th of the 4th month last, which was cause of

joy and thankfulness to hear you were all then favoured with health, a blessing we have mostly, through merciful regard, partook of since our parting with thee and other connections of this world. We have had, upon the whole, a comfortable journey so far, having been with many valuable Friends, whose united regard to us hath been very confirming and instructive, many of whom thou knows, to wit, John Storer, Robert Proud, Joshua Dixon, Thomas Gawthrop, Jane Crosfield, Hannah Harris, Elizabeth Wilkinson, and Rachel Wilson, who mostly desired to be kindly remembered to thee. We expect next week to go into Scotland. As Friends are few and scattering in that nation, it was thought best to be there in the summer season. I hope and often desire that the God of truth and perfect wisdom may and will be with thee and our children, to direct your goings in the pure light, wherein is safety. We are daily alarmed, by the newspapers from the seaport towns, of the calamitous situation of North Carolina and Virginia, the one by destroying themselves, the other by the deluge of waters, laying many places in ruin-

ous heaps. But, as our warfare is of another nature, we endeavour to gather from the confused noise, which no doubt many of you have been deeply tried with, yet cannot but feel concern for the inhabitants in general, and our brethren in particular, with strong desires they may be preserved in that stability and firmness as becomes the followers of holy Jesus. It was not sorrowful to me to hear that Aunt Elizabeth was gathered to her appointed home, believing she enjoys an immortal crown. Dear little Cousin William Morgan, whom I much loved, will be missed in his own family and in that meeting; but, as true Wisdom hath seen meet to number him from the evil to come, it is our duty to submit. Give my dear love to his widow. As for my former truly-united companion, Zacharias Dicks, I conclude almost beyond a doubt that he is dead, or else I think he would certainly, by some means or other, have renewed the cordial notes of friendship before now, as I principally depended on him to give me a full account of my own affairs and things in general. If he is yet alive, let him know the uniting of my life

is sealed up in the mystery of the gospel with them who dwell in the pure day. I was in hopes if the lads had learned well to have seen some of their scribbling by this time. My love to thee and thine: all relations and friends, as though named, (wherein Cousin Tomma joins,) to father and mother, and my beloved brother Eleazar in particular. Thy affectionate husband, WM. HUNT.

TO THE SAME.

CORK, IN IRELAND, 2d mo. 26, 1772.

My dear love, to whom is the salutation of my life in that which changeth not, wherein is dominion over all things, because it was, and is, and will be when all things are gone, in these the God of all glory keep thee and my dear children, and then all will be well: whether life or death, Christ the hope of glory is ours, and we are his. As to my health, it is preserved to a miracle, through constant travelling, deep labours, close exercises, being in depths often and trials many. But He who raised Jesus from the dead comforts us amidst all

tribulation, by the help of faithful brethren, who are become bone of our bone in the mystery of the new covenant, so that I may say no people were ever more near than some both here and in England, and at the same time not forgetting my kindred in the pure seed at home, with whom the celestial bond remains firm in the unction of pure love, often visiting of you both in the day-time and night-season, being often refreshed in a sense of the uniting help of the faithful, whose prayers I know ascend to the Great Master as sweet incense for our preservation, which I humbly hope will prevail, to the glory of Him that hath called us, and our mutual joy one in another, in the Lord's good time. I wrote to thee and my dear little companion Zacharias by a vessel bound for Wilmington, directed to Thomas Hadley, at Cross Creek, in the tenth month. I since wrote to thee from Liverpool, directed to Edward Stabler. I send this to Philadelphia, thinking perhaps some of them may reach thee. About four weeks since, true Wisdom seemed to point our course for this nation: thereto we took shipping at Liverpool, and had a good

passage of twenty-six hours to Dublin. We hope, if the Lord prospers our way as hitherto, we shall be clear of this kingdom so as to get to the Yearly Meeting at London, which is in the sixth month. Inquire not after our return home, but dwell in the holy seed, where faith and patience are received to hope unto the end, that we may be heirs of the promise, and possess one another in the Lord, with whom the secrets of time remain hid. May my dear children so live and walk in the fear of God, love and affection to one another, and in true peace and quietness with all men, as to be a blessing and comfort to thee in the many deep trials thou hast to pass through, is the humbling concern and deep travail of my spirit. With the tender endearments of true love and affection to thee and them, I remain yours in the Lord, and thy loving husband, WILLIAM HUNT.

TO THE SAME.

LIVERPOOL, 5th mo. 18, 1772.

My right dear and truly well-beloved wife, in that which was, and is, and will be

when we are gone and gathered to our lot and portion with the Lord, do I dearly salute thee, with all our children. I wrote to thee from Cork, in Ireland, soon after our arrival there, giving thee an account of our coming on that island, since which we have visited all the meetings in that kingdom, the Lord giving us many precious seasons, and concluded our visit at their National Meeting, held in Dublin, which was very large, and truly comfortable to many, being eminently favoured with the owning power and presence of truth, wherein many minds were enlarged with wisdom and understanding to communicate weighty advices to the men and women's meetings to take charge of God's glory and truth's testimony in the several parts of the nation. I write this because I know thou likes to hear of truth's prosperity and Friends' zeal for comely order. There is a living remnant preserved in that nation with whom my spirit is nearly united, being bound in the covenant of pure light, though we had painful labour, deep exercises, close engagements, hard travails within and without, not easy to express with pen and ink; but

thou can read and understand these things, and know the deep wadings of my spirit for the Lord's work, that I might rejoice in that day when the last trump shall sound, in that I devoted the prime of life to the hope set before me. And now, dear heart, know and be consolated in the Lord our God, who hath kept and preserved us, and given our lives in the pure seed from time to time, in, through, and over all these perils, (which have not been few,) to stand in the dominion of the unchangeable truth, making Jerusalem a quiet habitation, and Zion a safe spot of dwelling. To Him that dwells between the cherubims be glory and honour, with sweet praises ascending as from the holy altar which he prepares in the hearts of his contrited ones, who is worthy forever. But my deep concern remains for thee and our children whom the Lord hath given us, that thou, my dear love, may dwell deep in the root of life, and receive faith and renew patience, which worketh hope in a mystery that stands firm and is not shaken with any conflicts, having the prospect of a better country when once this weary pilgrimage is at an end. And

oh, my children, that they may walk in the truth, and never tread on that testimony which, with many weary steps and painful moments, I am engaged to bear among many people.

We are now arrived in England, having had a comfortable passage of about forty-seven hours from Dublin. Being now two hundred miles from London, we purpose setting out to-morrow, in order to get to the Yearly Meeting there the 1st of next month. We get on in our service beyond what I could expect, though my little frame is much impaired and my constitution broken; yet Divine help is near to renew strength of body and mind far more than I dare have hoped for. It is likely I shall have opportunity of writing from London, letting thee know my further prospects, as best Wisdom may please to open our way. Remember us to thy father and mother, with all the children and other friends. The Lord grant stability and firmness to be the girdle of thy loins, and give thee wisdom to become a mother in Israel. Thy affectionate husband,

WILLIAM HUNT.

TO THE SAME.

AMSTERDAM, 8th mo., 1772.

Dear heart:—Having a sweet remembrance of thee, a deep and inward feeling sympathy with thee in thy many and various steppings along through a weary pilgrimage, which I trust is comfortable at times, by the bright rays of Him in whom the fulness still remains, covering the habitation of thy mind as with a living canopy of pure love; then we may say in truth all his ways are pleasant, and paths peace: my spirit salutes thee in the fresh feeling thereof, and gives thee to understand that our service in Holland seems nearly over: purposing if the Lord will, to take shipping in a few hours for England. I wrote thee from London of our intention of Holland, and from Hull of the time of our embarking, at our first landing, of a good passage: as indeed I have nothing to say of our Holy Captain but that he hath been altogether good, far beyond what I dared to have hoped for: at our first coming here the difficulty of speaking by an interpreter was great, and sunk my spirit exceeding low; earnestly entreating the Most High that he would be pleased in his abundant mercy to qualify me for every service he called unto: and adorable condescension heard the travail of my

spirit, and stayed my mind, gathering it unto the habitation of life, and gave me wisdom and utterance to speak of those things which appertain to His kingdom. Since which we have had many precious seasons in public meetings and families: for which with all his unmerited favours, preservations by sea and land, let all within me bow in awful reverence before Him, who is still the dread of nations: and to us all in all, God over all, blessed for ever. Amen.

Thus, my dear, we have been through the outskirts of our visit to Europe, as Scotland, Ireland, Holland, and the north of Britain; we now draw towards the centre of our service, which I trust will be accomplished in the Lord's good time. May thou be kept in that which will not think the time long, is often the desire of my mind, and you with us be so ordered in the counsel and wisdom of truth, as all things may tend to the honour and reputation of the great cause, which will turn to our account when time here shall be no more.

I have received many comfortable letters from thee, and several from other Friends, all which I acknowledge as tokens of regard.

In affectionate nearness, thy loving husband,

WILLIAM HUNT.

ESTHER TUKE'S LETTER TO WILLIAM HUNT'S CHILDREN.

Dear children of a father beloved and honoured by me with double honour, which was his due, accept a few lines, the produce of an heart deeply concerned for your present and eternal good; though to you a stranger and unknown, yet, through Divine favour, a near relation to your father in that spiritual kingship which is stronger than death, nor can time erase it out. And now he is removed from us, that you nor I can behold him no more, my love flows strong to you who were so near to him, with desires that you may walk in his steps; and, that it may be so, let me recommend to your serious attention good King David's advice to his son:—"Thou, Solomon, my son, know the God of thy fathers, and serve him with a perfect heart and with a willing mind: if thou seek him he will be found of thee; but if thou forsake him he will cast thee off forever." I trust some of you, who are now as old as your father was when he appeared in the Lord's cause, hath been in a good degree acquainted with your

father's God; and to you nothing remains but to regard the second admonition,—to serve him with a perfect heart and a willing mind; and as this becomes your case, according to the discovery of his will, you will know his going forth to be prepared as a morning without clouds, and his return as the former and the latter rain, by which you will grow in strength and in the knowledge of his ways, and so be fitted for service in his house, and fill up the place of your dear deceased father, and other worthies that have gone from works to a glorious reward. You know this was what your father most desired for you, above the fatness of the earth, knowing well by living experience that godliness with contentment is great gain, being profitable unto all things, having the promise of the life which now is and of that which is to come; and in this state you will comfort and be as an husband to your mother in her lonely widow state. Being stripped of one so worthy, she will often mourn in the remembrance of his tenderness and care; and in these seasons your steady conduct and tender sympathy will help to bear up her

drooping head, and perhaps at times make her to forget to mourn; and your advice and example, being in this manner seasoned with the Lord's fear, may be a means of drawing those that are younger into the same path; and, as sure as this becomes the case, the blessing of your father's God will rest upon you in dew as from the everlasting hills, and neither grace nor glory that he sees is meet for you will be withheld.

My heart is filled with love toward you as if you were my own children, and in that tender feeling have I mourned for your loss, knowing well it is exceeding great, which I believe some of you are truly sensible of; and I much desire a proper sense of your father's worth and his advice which you have been favoured with may be sealed upon your mind, and, like bread cast upon the waters, return and dwell with you to the end of your days.

And now, having wrote in true love those few things as they arose, I think to leave you, after desiring such of you as are eldest to keep near to that hand which hath visited, and the younger to remember their

Creator in these days of youth, and not grieve his pure witness, having a comfortable hope that, as this is your case, He who was with your father all his life long, supported him through all his troubles, and gathered him safe to his eternal kingdom of rest and peace, will in like manner bless and be with you; and though you must expect in this world there will be trouble, yet fear not: it is the way to peace. With an affectionate salutation of tender love I salute you, and remain your sincere friend,

ESTHER TUKE.

YORK, 10th mo. 26, 1772.

LINES

TO THE MEMORY OF

SAMUEL FOTHERGILL, WILLIAM HUNT, AND JOHN WOOLMAN.

WRITTEN 1772.

WHENCE, O my friend, that sadly pensive sigh?
Whence those descending sympathetic tears?
Has thy firm bosom met some adverse shock?
Or dost thou feel another's secret woe?
No: 'tis a general, universal grief
That swells thy bosom with augmenting pangs!
Thou mourn'st for Zion, mourns the church's loss,
By the removal of her valiant sons:
For who can view her stately pillars gone,
Those firm supports of virtue's weighty dome,
And not unite in tributary tears?
No more a Fothergill, with truth's bright shield,
Maintains the dignity of Christian zeal;
No more he shines the mirror of the good,
The noble standard of accomplish'd man!
Whate'er of great the moralist can boast,
Whate'er superior grace religion gives,

In him portray'd a finished character.
With what persuasive nervous eloquence
His lips have utter'd this endearing call:—
"Ye rising youth, the hope of future years,
You who have felt the cords of heavenly love
To draw and disengage you from the world,
Keep near that quickening vivifying power
Which freed from bondage Israel's favour'd sons!
So shall you grow, to glad parental love,
And stand as warriors in defence of truth!
On you the important cause must soon devolve,
Oh, be ye faithful, upright, and sincere."
No more he speaks; his flowing periods cease!
No more he lights devotion's sacred flame!
No longer warms and aids the ascending soul
To scale the altar whence his virtues flow'd;
For all proceeded from the throne of Grace:
His light, his love, his ardent charity,
Were but the emanations of that Sun
Whose rays diffusive are the Christian's strength,
His bow, his battle-axe, his only hope.

Nor less revered the memory of Hunt,
That noble veteran in his Master's cause,
Who greatly left his wife, his native land,
With every pledge that renders life most dear,
To purchase that best gift,—a peaceful mind.
You, who with him have oft retired to sit
In inward silence, awful and profound,
Beneath the shades of Sinai's cloudy top,
To wait the unfoldings of mysterious love,
You only know the deep and ardent travail

Of his mind,—his sympathetic mind,
In fellow-labouring lent, a secret strength
With yours uniting, raising light and life.

And thou, O Woolman, venerable seer,
Art highly worthy of the plaintive lay:
In thee the astonish'd gazing world admired,
What this degenerate age can rarely boast,
A faithful follower of a suffering Lord!
'Twas thine the painful, thorny path to tread;
'Twas thine to bear a Saviour's dying cross!
Redeem'd from earth, and earth's perplexing cares,
Redeem'd from lawful and unlawful self,
Thy mind was tutor'd, fitted, and prepared
To enjoy the highest privilege of man,
A near companion with Eternal Good,—
A fellowship celestial while below,—
The certain earnest of immortal bliss!
Thy only wish to hear and to obey
The sacred mandate and supreme decree
Of Him who calls for purity and peace.

Here stop, my pen.—This fainter sketch forbear
Of what their retrospective virtues teach.
Their bright examples thus address mankind:—
"Our painful, arduous warfare now is past;
Our souls, released from earth's penurious soil,
Are gone to enjoy the liberty they loved;
That full fruition of triumphant joy
For which we labour'd in our militant state.
Mourn not for us: the living claim your tears!
Weep for those dead in trespass and in sin!

Tread the same steps which centred us in rest;
By good example call to the supine;
The young encourage, animate the weak,
Comfort the mourners, strengthen those who faint,
That Sion thus may shake herself, and shine
With the bright lustre of her ancient days."

THE END.

STEREOTYPED BY L. JOHNSON & CO.
PHILADELPHIA.

This Memoir of NATHAN HUNT is published with the sanction of the Yearly Meeting of Friends of North Carolina.

A

BRIEF MEMOIR

OF

NATHAN HUNT:

CHIEFLY EXTRACTED

FROM HIS

JOURNAL AND LETTERS.

PHILADELPHIA:
URIAH HUNT & SON,
62 NORTH FOURTH STREET.
LONDON:
ALFRED W. BENNETT, 5 BISHOPSGATE STREET WITHOUT.
1858.

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MEARS & DUSENBERY, STEREOTYPERS.
ROBB, PILE & M'ELROY, PRINTERS.

A TESTIMONY

FROM

SPRINGFIELD MONTHLY MEETING,

CONCERNING

NATHAN HUNT.

From a regard for the memory of this our dear friend, and the lively recollections we have of his fervent religious engagements and pious labours amongst us, we feel engaged to preserve a brief Memorial concerning him, in the hope that it may prove instructive and encouraging to survivors to contemplate the course of one who was so much devoted to the service of his Divine Master.

He was born in the verge of New Garden Monthly Meeting, Guilford county, North Carolina, the 26th of the 10th month, 1758. His

parents were William and Sarah Hunt, both members of the Society of Friends, the former a minister of the Gospel.

According to his own account, he was in early life made sensible of the tendering visitations of the love of God, notwithstanding he was naturally of a lively and volatile disposition, and in some measure given to lightness. When about seventeen years of age, he had a reaching visitation, and a renewed view of being called to the ministry; but, for want of faithfully abiding under the solemn impression, he gradually again partook in associations with jovial companions. But he experienced frequent renewals of those impressions, giving him a ground of hope, that, notwithstanding his remissness, he was not forsaken. He was mercifully preserved, even in his greatest departure, from gross evils, or a departure from the peculiarities of the Society of Friends in relation to speech and apparel.

He was united in marriage to Martha Ruckman, in the 20th year of his age, and soon after

he was closely tried by the sudden death of his mother.

About this time, the Revolutionary war coming on, he experienced much privation by being robbed of his horses, cattle, and other property, leaving him almost destitute of the necessary means of subsistence; all of which he bore with Christian fortitude.

His first appearance in the ministry was in the twenty-seventh year of his age, when he spoke a few words in a meeting in the State of Tennessee. Thus he continued, speaking a few words at a time, for about two years—his ministry carrying the evidence that it was in the power of truth.

In the thirty-first year of his age he experienced another severe trial, by the death of his beloved wife. Being thus left with the sole charge of six small children, in which situation he remained more than three years, when he was united in marriage to Prudence Thornburgh. Shortly after which he removed and settled at Pine Woods Meeting, within the verge

of Springfield Monthly Meeting, where, in the thirty-fourth year of his age, and in the year 1792, he was acknowledged as a minister of the Gospel, and from that time to 1796 he frequently attended the neighbouring meetings, where his labours were satisfactory and edifying. His first travel as a minister was to South Carolina and Georgia, in the year 1796.

He being under deep exercise of mind on account of leaving his family, who were dependent on him, he has been heard to say, on that occasion, that while following his plough, he heard a voice distinctly say to him: Go, and thou shalt lack nothing, and thy family shall be cared for in thy absence. The impression was so convincing that he instantly gave up, accepting it as an intimation from the Lord that he would make way for him. In the year 1797 he obtained a minute of unity and concurrence to appoint meetings westward as far as Lost Creek, in the State of Tennessee. In the year 1798 he obtained a certificate, liberating him to perform a religious visit to Friends and

others in the Northern and Eastern States, which visits he performed in the following year. In the years 1801, 1802, and 1803, he was engaged in attending and appointing meetings within the limits of North Carolina Yearly Meeting, and in attending Virginia Yearly Meeting, and some of the meetings belonging thereto. In the year 1804 he obtained a certificate and performed a religious visit to the inhabitants of the Northern and Eastern States. In the year 1805 he was engaged in visiting the Western Quarterly Meeting, and appointing some meetings adjacent thereto. Also, attended Baltimore Yearly Meeting, and some meetings in Maryland and Virginia. From 1805 to 1810, he was mostly engaged in visiting meetings belonging to North Carolina Yearly Meeting, and appointing meetings within the limits of the different Quarterly Meetings, and some out from amongst Friends. In the year 1810 he obtained a certificate liberating him to perform a religious visit to the inhabitants of Western Virginia, the Middle States, some In-

dian tribes, Canada, and the eastern parts of New England; which visit he performed in the year 1811. In this year he removed from Pine Woods, and settled near Springfield, in Guilford county, of which Monthly Meeting he continued a member during the rest of his life. From 1811 to 1814 his religious services were within the limits of North Carolina Yearly Meeting in attending meetings, visiting families, and appointing meetings from amongst Friends. In the year 1814 he obtained a certificate and performed a religious visit to Friends in parts of Virginia, Pennsylvania, Ohio, and Indiana, and in the year 1815 he performed a religious visit to the inhabitants of Pennsylvania, New Jersey, Virginia, and elsewhere.

During the years 1816 and 1817, he was mostly engaged in appointing meetings in the adjacent neighbourhoods, and attending the Western and Westfield Quarterly Meetings.

In the year 1818, he obtained the necessary certificates liberating him to perform a religious

visit to Friends and others in Great Britain and Ireland; but, in consequence of affliction in his family, he was prevented from performing said visit until the years 1820 and 1821, in which years that service was accomplished.

From 1822 to 1831, his religious services were mostly within the limits of North Carolina Yearly Meeting, during which time he twice visited Bush River Meeting in South Carolina, and once to Newbern and Beaufort.

In 1831, being under appointment from the Yearly Meeting to attend Virginia Yearly Meeting, and a General Conference of Friends in Philadelphia, he obtained a certificate and performed a religious visit to the Yearly Meetings in Virginia, New England, and Ohio, and appointed meetings on his way going and returning. From all these visits he returned with satisfactory testimonials of the unity of Friends among whom he travelled.

In the year 1832, he obtained a certificate to perform a religious visit to Indiana Yearly Meeting and some of the meetings constituting

it, but on account of bodily infirmity he was unable to perform the visit.

From this time he travelled but little from home; but often attended in Truth's service the meetings in the adjacent country, and while at Raleigh, under appointment from the Yearly Meeting, he appointed a meeting in that city.

It may be proper here to remark, that on the 27th of 7th month, 1829, he experienced another affecting dispensation in the death of his beloved wife, after which he continued to reside with his son Thomas, until the year 1848, when he went to reside with his son-in-law, Joshua Stanley, at Centre. He was ever diligent in the faithful attendance of his religious meetings, wherein he was often led to labour in the power of Truth. In the latter years of his life, through age and infirmity he was unable to attend religious meetings, yet he was green in old age, enjoying the company of Friends, and instant in exhorting his children and all who came to visit him, to improve time while they had it, in attending to the still

small voice in their own hearts, acknowledging that Truth had been his shield and buckler, his bow and battle-axe, through the many tribulations that had fallen to his lot.

He was sound in doctrine; his ministry was profound, deep, and searching, to the awakening and arousing of the lukewarm; but as the oil and the wine to the rightly exercised. And having himself drunk deep of the cup of adversity, he was ever ready to speak a word in season to those who were weary and heavy laden.

He was faithful in the maintenance of the Discipline of the Church, and active in the transaction of all business relating to it. He was ever ready to advise and counsel those who were labouring under discouragements, and prompt in reproving all manner of disorder, and to labour with offenders in the love and meekness of a Christian. Of him might well be adopted the language of Enoch, "that he walked with God." In the midst of his varied engagements, he was especially careful not to

neglect the primary duty of private retirement for prayer and self-examination. In his private walks he was ever ready to advise and admonish those with whom he associated. He was kind and affectionate, and easy in his manners, scrupulously careful properly to use the plain Scripture language in all his conversation. He was remarkable for his liberality and charitableness in all the private walks of life. He was an ardent admirer of proper and useful education, and liberal in the support of schools. For although he by no means acknowledged the necessity of human learning as a qualification for the ministry, or any other station in the Church, yet he believed it highly important that all the powers of the mind, both intellectual and moral, should be duly trained and cultivated; and feeling the need of education himself, he was the more earnest in his efforts to procure for the rising generation those advantages which had been withheld from him. He, from the first, took a deep interest in the establishment and maintenance of

our Boarding School, and after the Institution went into operation he was frequently there exhorting both the officers and students to a proper discharge of their respective duties; and we believe the influence he exerted at such times has not been without its effect on the subsequent character of those who were thus privileged to associate with him. He was much concerned in the latter part of his life to exhort his children and friends to faithfulness in improving the time and talents committed to their trust. He evinced a great concern for the welfare of the Church, and for the preservation of society, that it might not slide into the vain customs, maxims, and favours of the world. And after having stood more than sixty years as a minister, a faithful watchman, and a father and a pillar in the Church, he laid down his head in peace, and doubtless is gathered with the righteous of all generations, whose example seems to say to survivors, Come follow me, as I have endeavoured to follow Christ.

His last sickness was of a very distressing nature, being a cancerous tumour, which had been for several years past making its appearance at times on the side of his face. A few months previous to his death, it assumed a very malignant character, causing extreme pain and most trying restlessness, so that he was unable to sleep much; yet frequent ejaculations were heard from him, and short sentences, showing where his mind was centered. He said he should "be with Moses and the Lamb," and called for his good Shepherd to come and take him away.

And on second-day morning, the 8th day of 8th month, 1853, he quietly passed away, as going into a sweet sleep; and on fourth-day, the 10th of the month, his remains were conveyed to Springfield, on which occasion a meeting was held, which was attended by a large concourse of people, after which he was interred in Friends' burying-ground there. He was, at the time of his death, in the 95th year of his age.

A BRIEF MEMOIR

OF

NATHAN HUNT,

CHIEFLY EXTRACTED FROM HIS LETTERS AND JOURNAL.

How instructive and how animating it is, to contemplate the steps of those dedicated servants of the Lord Jesus, who have been as way-marks on the road to Zion; for "the path of the just is as a shining light—shining more and more unto the perfect day." Perhaps few individuals in the society of which he was so long a dignified and honoured member, have been more extensively known or more generally beloved and valued than the subject of this little memoir; and though the greater part of his contemporaries have long since passed away, there are many still remaining who well remember the erect and manly form of the aged Christian, his plain drab clothes, dark

vest, the striking outline of his noble countenance, his broad and open forehead, shaded with silvery locks—but most of all his courteous demeanour, his simple but polite and graceful manner, and that best ornament, "a meek and quiet spirit," which was indeed so eminently his; and some no doubt there are, who can recall his hospitable but humble habitation—behold him as the venerated head of his own family, dispensing a sweet influence of peace and joy on all around him. His heart was filled with the love of the everlasting Gospel, in which he could salute as brethren, the whole family of man. He knew that "the end of the commandment is charity;" out of a pure heart and a good conscience and faith unfeigned," and the expressive language of his life and conversation might be said to be, "we are journeying to the land of which the Lord our God hath said, I will give it you. Come thou with us, and we will do thee good; for God hath spoken good concerning Israel."

Being naturally of a diffident, retiring disposition, and fearful of saying much of *himself*, he has left but few memoranda; yet by the aid of these and some truly characteristic letters of early and later date, we may be able to furnish

a brief outline of his somewhat chequered path to everlasting blessedness. It may also be well to enumerate a few of the distinguishing traits of his character, as they impressed the writer of this little sketch, who had many opportunities of becoming intimately acquainted with him. He had naturally a clear and comprehensive mind, a vigorous intellect, and sound discriminating judgment; but very few advantages of education. Indeed he has been heard to say, that the principal part of the learning he had, was acquired by the light of a "pine-knot" as he sat with his brothers and sisters round the family hearth, when the day's work was done. He was, however, deeply instructed in the school of Christ; and with the salutary discipline of the cross, he was made familiar from his early childhood. In later life there was a striking gravity and dignity about the dear old man, and at times a deep introversion of spirit which seemed to check the least approach to lightness and frivolity, and spread a holy quietness on all around him; so that it might with great propriety be said of *him*, as it was of the excellent founder of the Society of Friends, "His very presence expressed a religious majesty." This seriousness, however, was beau-

tifully blended with Christian cheerfulness; for he well knew what it was to wash and anoint in the presence of his brethren, while plunged into deep and humbling exercise of soul before the Lord—remembering the Apostolic injunction, "Rejoice evermore, and in *all* things give thanks." One little incident may serve to illustrate the wisdom and discretion which might be said to govern all his actions. A short time previous to his attaining the age of fourscore, he resigned his seat at the head of the meeting, observing that he felt best satisfied to do so, while still in the possession of his mental faculties, lest he might be inclined to retain it when they became impaired, and when he was no longer able to discern the true time for closing the meeting.

His grandchildren appear to have been a constant pleasure to him. In many of his letters to his friends, he has given graphic pictures of his little pets; and there are those who can remember to have seen the aged pilgrim sitting at the door of his humble dwelling leaning on the top of his staff, and watching with deep interest their childish gambols, while his benign yet grave and thoughtful countenance seemed to express the patriarchal bene-

diction, "The God who has fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads."

Though free from sectarianism, he was warmly attached to those who were of the same household of faith, and the welfare of the society in which he esteemed it a privilege to have had a birthright membership, continued to the close of his life, to be very near to his heart. The practice of retirement and silent-waiting before the Lord, was one which he assiduously cultivated in himself and strongly recommended to his friends.

Many who have been inmates of his hospitable dwelling, can now recall the serious and emphatic manner in which the evening chapter was read; and then the solemn stillness that succeeded, broken at times by an expression of thanksgiving for their many mercies, or an impressive exhortation to the little grandchildren collected round him. To these he usually put questions on the chapter they had heard; and when this season was over, which was often one of real refreshment, he would take an affectionate leave, and opening the door into his little bed-room retire without a light, and there pass many an hour (we cannot

doubt) in sweet and heavenly communion; for when his household met him on the following day, the precious influence of his gathered spirit seemed to be shed like holy dew upon them, giving an evidence that he had been with Jesus.

Possessing an uncommon share of native eloquence, and dwelling very near to the alone source of all true gospel ministry, he was indeed enabled to "do the work of an Evangelist," and there was such an unction and freshness attending his religious communications, they often made a deep impression on those that heard them. A valued friend who was engaged in a religious visit to North Carolina a few years before the death of this dedicated Christian, gives the following vivid description of him:—"The aged patriarch, Nathan Hunt, is now in his ninetieth year, and as to bodily power is feeble and infirm, walking slowly and bendingly, with a stick. His memory, also, especially with regard to recent events, is a little impaired—but there he sits, in his arm-chair, by the crackling fire, the veteran soldier of Christ—his heart still warm with love to the cause, his tongue still eloquent in thanksgiving and praise. 'I have much to be thankful

for,' said the old champion, 'my very heart feels it—I love to see the Lord's messengers under my roof, or rather the roof of my children. My soul is still exercised for the peace and prosperity of Zion' (his eyes filling with tears.) His spiritual faculties and perceptions are remarkably clear, and he converses with an unfaltering voice about the things of the kingdom. His remarks are pertinent, his words seasoned with grace. It is truly cheering to see an aged pilgrim thus bright in the midst of years, with a cheerful spirit and a thankful heart, peacefully waiting for the coming of his Lord—having fought the good fight, kept the faith, and well nigh finished his course, still magnifying, not *himself*, but his office, and ascribing all the glory unto *Him* in whom he has believed, and from whom he humbly hopes to receive that crown of righteousness which is laid up for all who love His appearing. I find it good to be here; there is a solid satisfaction in thus witnessing the power of true religion."

The account of his early life may be given in his own words:—"I was born," said he, "in the neighbourhood of New Garden meeting-house, the 26th day of tenth month, 1758. My worthy parents, William and Sarah Hunt,

were both members of the Society of Friends, the former a valuable minister among them. He died whilst on a religious visit to England, at Newcastle-upon-Tyne, in the thirty-ninth year of his age, leaving a widow and eight children, of whom I was the third, and in my fourteenth year, when my father died. I well remember his pious instructions, and my being humbled under them in early life. Something of a solemn nature seemed to overspread my mind. I loved to be alone; and at the age of seven years I was impressed with the belief that if I was faithful, I should one day have to preach the Gospel. I was, by nature, very volatile, and much inclined to childish lightness, but I can remember that my mind was often very seriously impressed, while sitting in religious meetings, attending funerals, and on other similar occasions. When about twelve or thirteen years of age, while in the circle of my youthful friends, and the ringleader of their mirth and jollity, I have, at different times, been broken into tears, and had to leave them suddenly. A very reaching visitation, when about seventeen, I well remember. A renewed view of being called to the work of the ministry, so clearly presented to my mind, I some-

times thought the time had come for me to speak in meetings, but for want of abiding under the solemn weight, I gradually got off into association with my jovial companions again, and the impression grew fainter; but through the whole of this period there were frequent renewals of these solemn feelings, giving me the humble hope that notwithstanding my rebellion, I was not forsaken. And I was mercifully preserved, even in my greatest departure from what the world would term gross evils, and also in plainness and simplicity of speech and apparel. When twenty years of age, I married Martha Ruckman, and we continued to reside on the same spot where I was born. I was now introduced into a new sphere of life. This had a serious effect upon me, feeling the importance of my situation; but nothing worthy of remark occurred until I had been married several months, when my mind was awakened and tendered by the very sudden removal of my valued mother. She went to bed in usual health, and was discovered by my sister in the morning in a lifeless state. I had attended meetings pretty constantly most of my life, but now I was still more regular in the attendance of them, and

when in them great seriousness often came over me. About this time I was placed in imminent danger; within an hair's breadth of being called into eternity. * * * * *

"This introduced me into very serious consideration on the uncertainty of time, and an increase of concern prevailed, that I might be in readiness to meet the change, come when it might. While sitting in religious meetings, at this period, a scripture text frequently opened before me with great clearness, but through diffidence and fear I refused to give up, often sitting under such weight that the bench shook under me; and whilst this deep exercise was upon me I was afflicted with sickness nigh unto death. My friends and connexions stood by my bed-side, expecting every hour would be my last."

He then describes a vision he had, in which a large field of service was opened before him, in the New England States, and thus proceeds:—

"I then returned to myself again, and seemed so revived that I told my wife I should live. It appeared clear to me I should be called to the work of the ministry, and labour in that part of the vineyard. My health and

strength were rapidly restored, and after passing through great suffering, on account of the reluctance of nature to yield, I finally gave up to what appeared to be required of me, and in the twenty-seventh year of my age spoke a very few words in a meeting in Tennessee, which brought great peace and comfort into my mind. The first time I appeared in my own meeting, so great was my brokenness of spirit, that as I walked towards home tears fell from my eyes like drops of rain. In the thirty-first year of my age my wife deceased, leaving me six small children, the eldest ten years old, the youngest but eight days. Her peace was made, her close was a triumphant one, but I was left to mourn the loss of an amiable and kind companion. My situation was a very trying one. I had considerable difficulty in bringing up my children, and in a little more than three years afterward married my second wife. Her name was Prudence Thornburgh. She was a true helpmate to me, and a tender mother to my children, always giving me up with cheerfulness to attend to my religious engagements, and encouraging me in them, taking the charge of my concerns at home, and managing them with much ability. She was for many years

in the station of an elder, and set a good example in the regular attendance of all our religious meetings.

"About the thirty-fifth year of my age, I was acknowledged as a minister, and after this I frequently attended neighbouring meetings; but the first journey that I made of any length was in the year 1797, to Georgia and South Carolina. Being under great exercise of mind, on account of leaving my beloved family, who were dependent on the labour of my hands, one day, while following my plough, I heard a voice distinctly say to me, 'Go, and thou shalt lack nothing, and they shall be cared for in thy absence.' The impression was so convincing that I instantly gave up, accepting it as an intimation from the Lord that he would make way for *me*, and take care of *them*. At the next Monthly Meeting I opened the prospect to my friends, who cordially united with it, and furnished me with the necessary certificates. I laboured day and night to obtain a little money to defray the expenses of my journey; but the sum thus collected was by no means sufficient for the purpose, and I left my home relying on the promise that I should lack nothing."

[Having attended many meetings in Georgia

and Carolina, and met with some remarkable confirmations of his faith, he says:—

"Returning home, I found my family well, and all things comfortable, having the same sum in my pocket I had on leaving home, from which I had been absent about six weeks, and travelled above seven hundred miles, thus strengthening my trust and confidence in him who yet remains to be a covenant-keeping God, having so wonderfully fulfilled the promise made me at the plough, 'Go, and thou shalt lack nothing, thou nor thine.'"

In allusion to the great openness he met with in the course of his journey, N. H. remarks:—

"O, the necessity for an indwelling among Friends, that they might carefully uphold our testimonies, and gather to, rather than scatter *from* us. In the year 1799, in the eleventh month, I laid a prospect before the Monthly Meeting to visit in Gospel love the Northern and Eastern States, which was freely united with.

"My circumstances were still very limited, and I felt it a hard thing to forsake my wife in her then trying situation, but trusting in the promises of *Him* who never yet had failed to help and strengthen me, I set out peacefully

on my journey, remembering the vision that I had upon my bed respecting this part of the heritage, which I before alluded to, and which was most remarkably fulfilled during my visit to the Eastern States.

"The prospect of this journey altogether, and more especially, perhaps, my going into Philadelphia (which I had long considered a great place, famous for men of erudition, while I had but little school education), was, as may be supposed, a very humbling one. But He who put me forth was mouth and wisdom, tongue and utterance, which seemed an answer to my constant prayer that this might be the case, feeling deeply sensible that my entire dependence must be on him, and that without his aid I could do nothing. So great and wonderful was his assistance, that many hardly could believe I had not received a good education. Blessed be his name for ever! My Heavenly Father has been gracious to me beyond what I could ask or think."

From 1800 to 1810, N. H. was frequently engaged in the service of his Divine Master, chiefly within the limits of his own Yearly Meeting, except that, in 1805, he visited most of the meetings constituting Baltimore and *Virginia* Yearly Meetings.

"1810—I laid before my Monthly Meeting a concern to visit the western parts of Virginia, Pennsylvania, and New York (some Indian tribes at Buffalo and Cattaraugus, and at Cold Spring Village), all the Friends' Meetings that were then in Canada, and some particular places in New England. In the back parts of Pennsylvania, I had many difficulties to encounter—receiving, too, some tokens of Apostleship 'In perils in the wilderness, hunger and thirst,' &c.; but in, and through them all, my gracious Helper marvellously sustained me, bringing me forth to magnify his name. During our stay at Cold Spring Village, we had two remarkable meetings with the Indians; the great solemnity prevailing was very remarkable throughout the meeting, and in the time of supplication I thought I never felt a covering more solemn rest on an assembly *anywhere*—they seemed to *feel* what *was* petitioned for them. The one at Cattaraugus was not quite so satisfactory; and when at Buffalo, the Indians had gone out hunting, so that we could not easily have them called, but had a large and favoured meeting with the people of the town.

Meetings in Canada were very trying, the state of society was low indeed. From thence I went on to the states of Vermont, Connecticut, Rhode Island; so on to New Bedford and Nantucket, in both which places I visited all the families of Friends; from thence returned homeward, taking meetings in New York, New Jersey, Pennsylvania, Maryland, and Virginia, and through all, the Lord preserved me mercifully and wonderfully—'Blessed for ever be his worthy name.'

"In the first month of 1814, I got permission from my Monthly Meeting to visit families of Springfield Monthly Meeting, which visit I performed to the peace of my own mind. In the same year I visited parts of Virginia, Pennsylvania, Ohio, and Indiana, as way appeared to open, with the full unity and approbation of my friends at home, in the performance of which I experienced many deep baptisms and close provings, had many large and truly favoured meetings, sometimes laid very low, and then raised up again; frequently introduced into humbling consideration of the great necessity of a living, Gospel, ministry; and that we, who are engaged as ambassadors for Christ,

might be faithful in all things to our divine Master, was the earnest breathing of my soul. My mind was often tried with the great disposion of the people to look outward, craving for words, and I was sometimes led to sit in silence a long time, until their expectation had somewhat subsided, and then I was enabled oftentimes to show to them the need there is of centering down in solemn stillness, that we might be fed with the true bread which cometh down from heaven, and can alone sustain the immortal soul, and nourish it up unto eternal life; quoting our blessed Lord's expression to the woman whom he met at Jacob's well. At a large public meeting that I had at Dayton, there was a company of soldiers present, and I was led to open the great difference between a carnal warfare and a spiritual one, leaving the widows and the fatherless to mourn; and while engaged upon the subject, I observed the captain's countenance to flush exceedingly, and when I proceeded to point out the awful consequences of war, it seemed to be too much for him to bear. He rose and left the house, though all his men continued to the close, which was a very solemn and impressive one

I think the captain felt no resentment towards me, but that his heart was broken into tenderness, under the awfully convicting power of truth. After an absence of about seven months, I was again restored to my dear family, and found them all in comfortable health—a renewed cause for gratitude and thankfulness to him who is the Author of all our sure mercies. Returned my minute to the Monthly Meeting, with testimonials from the various places I had visited of unity and concurrence therein.

"On the 4th of 2d month, 1815, I obtained a minute from my friends at home to visit parts of Pennsylvania, New Jersey, Virginia, and elsewhere, if the way should open. I set out under fear and trembling, but was favoured to perform the visit to the relief and comfort of my own mind; and I returned said minute to my Monthly Meeting, accompanied with certificates from the Meeting of Ministers and Elders in Philadelphia, dated from the 15th to the 21st of 4th month, 1815; an endorsement from Abington Quarter; one from Concord Quarter; one from Caln; one from Bucks Quarter; one from Haddonfield, New Jersey; and one from Monallan Monthly Meeting, set-

ting forth that my labours among them had been satisfactory and edifying."

From this period to the year 1818, this dedicated servant continued to be actively employed in his Master's vineyard, repeatedly visiting the different meetings in his own country, particularly those belonging to the Yearly Meeting of which he was a member, being often led into the exercising work of family visiting; and now he felt his mind drawn by the irresistible influences of heavenly love to "go and see how his brethren fared" on the other side of the Atlantic.

In reference to this weighty undertaking, he says:—"On the 9th day of 9th month, 1818, I spread before the Friends of my Monthly Meeting a concern which had weightily impressed my mind for several years, bringing it many times into deep and serious conflict, to perform in Gospel love a visit to the inhabitants of Great Britain and Ireland, with which my friends expressed entire unity. But about the time I expected to set out, my beloved wife was seized with a paralytic affection, and other trials and difficulties arose, causing me to pass through suffering which I cannot describe, and delaying my journey till the following spring.

However, I left my home in the 4th month of 1820, proceeding on towards Philadelphia, attending several meetings on my way, and getting to New York in time to attend the Yearly Meeting there, embarked soon after the conclusion of it. * * * *

"In looking over my past life, I feel disposed to commemorate the goodness of my Heavenly Father, in having wonderfully preserved me in times of imminent danger. Once, when about to cross the river Ennoree, in South Carolina, in a flat, the water being very high, the ferryman put in his pole, and it became entangled in the rocks, and very soon was jerked out of his hands; as he had neither pole nor oar to guide the flat with, we were driven down the stream with great rapidity, and it appeared as though we must be lost. The river making here a turn, however, brought us near the bank, and we were enabled to seize hold upon some limbs of trees, by which we very quickly stopped the boat. Had we proceeded a little further, a large tree, growing horizontally, would, in all human probability, have swept our horses overboard, at least, and not at all unlikely some of us. It was difficult to *climb the* bank, it was so very steep, and if we

had been carried on a little further, I think it would have been impossible. There was another circumstance took place, when in the eastern parts of North Carolina, which I consider worthy of remark. In crossing a high bridge, over a watercourse, the water say from ten to twelve feet deep, my horses started and rushed forward, and breaking down the pillars of the banister, the tire of the front wheel was for a moment half-way off the bridge; had it but gone half an inch further off, we must inevitably have been drowned, but at this awful moment he was checked by an omnipotent and overruling Power, and several friends, who passed before us, seeing the fearful situation we were in, came instantly to our assistance, and turning round the horse on to the middle of the bridge, a strong man present tried to hold him there, but he again rushed furiously forward, and were it not for several trees that grew out of the bank, and held the carriage, which was thrown against them, we must have been precipitated off into the water. But no material damage was sustained, and I have ever looked upon it as a marvellous preservation of my Heavenly Father. * * * *

"*How wonderful* it is, that any human being

should entertain a doubt of the communion of the great Creator with his creature, man, some saying that he has revealed his will to us in Holy Scriptures, and therefore there is no necessity for further intercourse. But surely we must doubt the evidence of our senses if we disbelieve his immediate revelations to the soul. One or two strong confirmations of it just occur to me. A person, not a member of our Society, married a Friend, and though she afterwards inclined to attend the meeting she had been accustomed to, he very much opposed her in it, saying she might unite herself to any sect except the *Quakers*, and he would join her. This tried her very much, and in this time of conflict and close proving, I had a meeting at a place called Freehold, a mile or two from where this person lived. His wife had a desire to go to it, and she prevailed upon him to accompany her. I had another meeting in the evening at Bordentown, to which they also came, and while we were at breakfast, on the following day, he and his wife stepped in. Immediately my feelings became arrested, and I could eat but very little more. I drew my chair a small space from the table, and soon a very solemn pause *ensued,* when, turning towards them, my mind

was opened in a striking manner to address them both. It seemed to have a powerful effect upon the man, especially, and though he was a stranger to me, I afterwards was told that he entirely denied that the Almighty held communion with his creatures, but after this he gave it up completely, and said that if the very secrets of his heart had not been told him, which he had never in his life revealed to any one, he might have doubted still; but here was demonstration irresistible, and he surrendered freely, and became a worthy member and respected elder in that Society he had despised, his wife a most acceptable and valued minister.

"Another striking incident occurred while on the Eastern Shore of Maryland. I had a meeting in a town in which no Friends resided, and held it in a house belonging to the Methodists. There was a large assembly gathered there, and after sitting for some time in silence, I thought it right to rise and address them, which having done for a short space of time, I seemed checked suddenly, and led to speak to a particular state, and when that closed, the subject that I rose with opened clearly, and I went on till I relieved my mind. At the conclusion of the meeting I *returned* to our inn, and my companion,

passing from the meeting-house another way, I tarried for some time before he came. When he arrived, I asked him what detained him. He said, that as the people left the house there was an aged man went to his son-in-law, and very angrily addressed him thus: 'You have informed the Friend what accusations I am lying under.' He answered that he never saw me in his life before, and had communicated *nothing* to me. This altercation lasted for some time, the old man still insisting, in a boisterous tone, 'You did, I know you DID, inform him of it.'

"These circumstances have been humbling to me, under the full persuasion of the Truth (however much the worldly-wise may sneer), that nothing short of a Divine unfolding on the soul could thus 'have shown to man what his thought was,' when I, the poor unworthy instrument, was wholly unacquainted with the fact. May all glory, and honour, and praise be ascribed unto Him to whom alone they are due, both now and for evermore!

"And at this moment as remarkable a circumstance as any of the three I have related, has been afresh revived in my remembrance. In 1802, while in attendance on the Yearly Meeting of Virginia, I had a public meeting at

Blackwater, where I was led to speak in an impressive manner on the uncertainty of time, the insufficiency of worldly wealth, and the transitory nature of all earthly things, predicting solemnly, that *death was near*, and quoting this text, from Jeremiah 17th chapter and 11th verse: "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and in the end be a fool." It was a very solemn opportunity, and there were many present broken into tears.

A few weeks after this, I heard that three young men belonging to the wealthiest family in that neighbourhood, had been removed by death since I was there. These were all present at the meeting, I well knew, as I had lodged during my visit to the Yearly Meeting at their father's house.

[These memoranda extend no farther, with the exception of a few remarks that were made on his return from England; but the subjoined letters, written at different periods, from the year 1800 to 1841, will in some measure supply the deficiency.]

BEDFORD, 4th mo. 6, 1800.

Most near and dearly beloved Wife:

With feelings of affection do I salute thee; thou hast been brought near to my best life, and in that true sympathy which those who are thus united feel for each other. Stand fast, dear heart, in *that* which has enabled thee to give up all that was most precious to thee. If I could have laid down my life when I left you, it would have been a sweet thing to me in comparison to drinking of the wormwood and the gall that I was then, and still am, sensible must be my portion.

My dear children, I beseech you, remember the frequent entreaties of your father, and be steady to your business, to your home, and to your learning; dwell together in love, being exceeding kind and tender to your mother, and do nothing without her counsel.

I cannot doubt the propriety of the movement, though very trying to poor dust and ashes.

We have been favoured with assurance of Divine regard. Dear Barnabas is, I believe, rightly bound in the yoke; when I go down *into the* deeps, I feel him to go down with me.

In much near affection to thee and the dear children, I remain

Thine in love,

NATHAN HUNT.

NEWPORT (R. I.), 6th mo. 15, 1800.

Dearly beloved Wife:

I salute thee in the cordial flowings of *that* love that knows no bounds; incessant are my mental breathings to the Great Supreme that he may guard thee round by day and night; keep thee in perfect peace, and that no evil danger may come near thee.

We have had many meetings in this state; some of them large, and seasons of great favour. I have no room to doubt I am right in being here. I expect to go pretty directly on to attend the Quarterly Meeting at Nantucket, and thence eastward as the way may open. I received thy very affecting letter, dated the 18th of last month, in twenty-four days from under thy precious hand; though the melancholy news of the decease of dear Charity* is truly moving, yet the resigned state of thy mind is more precious to me than the increase of corn,

* Charity Cook.

wine, or oil. I believe as thou art thus stayed upon the Lord, he will stay thee with flagons, and comfort thee with the apples of his love. I feel no greater solicitude for my own soul than for thine; then mayest thou be established on the sure foundation, far above all those fluctuating things that in the least degree occasion thee uneasiness.

I have had two public meetings in this place; it was supposed there were three thousand persons present. Blessed be the name of the Lord! His helping-hand was near. I had a memorable family-sitting here with many Friends; a living minister, before we separated, said he had never sat under such a Gospel shower. With tears of deep humility I mention this for thy encouragement. It is best to make but few friends in showing my letters; but when thou feelest an entire freedom with those who would be more sympathizing than speculative, indulge them. Love to the dear children.

From thy sincere and affectionate

N. HUNT.

NANTUCKET, 6th mo. 28th, 1800.

Affectionately beloved Wife:

Nothing could separate me from thee but

the precious testimony of Truth given unto me to bear (as pledges of the Heavenly Father's love unto the people), which is nearer unto me than my own life. We came here yesterday—a day of the most tranquil repose that I have had since I left home. I was not sea-sick in the least. My peace of mind did not continue long; almost as soon as I landed on this island, my spirit was bowed down under renewed and weighty exercise, till my heart was melted within me, and I retired to conceal my tears. I was drawn to feel after the aged, the widows, and the fatherless; the sick and the afflicted, with all of whom this place abounds. Spent yesterday in visiting them in their solitary dwellings, and believed it was an acceptable sacrifice unto the great Parent of mankind. I am using all diligence to make my way through my allotted portion of labour, which seems not likely to be very small. I am sometimes favoured with a comfortable hope, that if I go on labouring faithfully in these Eastern states, my Master will then release me to return to you without much service in the Northern states, though I desire not to be mine own carver, nor to please myself; remembering that the time is *hastening* when it will be of little con-

sequence to any of us whether we dwelt together or apart, so that our close may be a peaceful one—our setting sun go down without a cloud. Dear children, every faculty of my soul is stirred up for you that you may be good. Write to me every week.

Affectionately,

NATHAN HUNT.

HUDSON, 10th mo. 13, 1800.

Dearly beloved Wife:

Although I cannot be gratified in hearing from thee as often as would be desirable, yet I take a secret satisfaction in granting unto thee every indulgence in my power. I arrived in this city last evening, and to-night expect to have an interview with thousands of the people. John Hull, who has been my companion for four months past, has taken leave of me, so that I am now surrounded by strangers only. For some time past, I have almost been worn out with labour and hard travelling; but am now recruited, although feeling great solicitude on thy account, fearing thou art exposed to many trials. Stand fast, my love and life, my *joy* and crown of rejoicing; although beset-

ment may surround thee, yet bear with patience all the turnings of the holy Hand, that He may purely purge away the dross. This I desire for myself and all that is mine, that when we meet no intervening cloud may dim our joy. With much near affection to wife and children, I remain,

Yours in the Lord,

N. HUNT.

PHILADELPHIA, 2d mo. 3, 1801.

Near and dearly beloved:

In that sweet spring of love that is ancient and yet new, I salute thee this morning. How often do I visit thee both in thy lying down and in thy rising up, as well as when thou goest to Mount Gilboa, where there is neither dew nor rain, nor field of offering, and where thou findest the river to break forth in high places, and springs in the valleys, I walk beside thee. Absence has only the tendency to strengthen the bands of love, and it is only by the right hand of His righteousness that we are sustained through this state of trial and vicissitude.

I am right well in health, considering the abundant labour that falls to my lot, and I be-

lieve I may acknowledge, with propriety, the Lord is with me. He hath brought me through many deep provings, and I think hath given me a comfortable assurance that He will take care of thee and the little ones, as you look unto him with singleness of eye. There is no possibility of describing the desire I feel to be with you; sometimes it seems as if I could not bear it longer; but dare not attempt to stir till the great Master bids me. If I did I should only be a burden to you; therefore let us abide in the patience till the right time comes. Friends are exceeding kind to me. My home is with my beloved P. and A. Barker, who spare no pains to make me comfortable.

I expect to leave this place on 6th day, go down through Delaware and the Eastern and Western Shores of Maryland, so on to Baltimore. Think it not likely, as the *star now moves*, that I shall see you till after the Yearly Meeting, in Virginia, in 5th month next.

I am thy affectionate husband,

NATHAN HUNT.

P. S.—Oh, that my dear children may walk in the ways of the Lord, in meekness and humility. This would be my joy and crown of rejoicing, if I should live until declining life;

more to me, truly, than thousands of rams or tens of thousands of rivers of oil, for I behold the folly and uncertainty of mundane things—how soon they will be done! In tender affection beyond weight or measure,

I am your parent,

NATHAN HUNT.

PHILADELPHIA, 4th mo. 15, 1804.

Nearly and dearly beloved Wife:

In the cordial flowings of that love that often increased our joy into a river of pleasure, making hard things easy, and bitter cups sweet, I salute thee and all our beloved children with heartfelt solicitude that you may be the redeemed of the Lord—plants of his own right hand planting—as much retired from the world as possible—sitting in the tent-door of watchfulness, that you may be preserved from everything which might in any way hurt that pure seed which I desire above all other things to cherish in you. May you in every movement honour that calling for the sake of which I have left all, and am subjected to deep exercises, regarding not my life, so that I may win precious souls to Christ.

We reached this place on 6th day evening,

after a long and very toilsome journey; but the kind reception we met with among Friends, quite overbalanced momentary trials. My beloved P. and A. Barker manifest their usual care and kindness towards me. I am quite well in health, and measurably, I trust, resigned to my allotment. Attended select meeting yesterday. It was a season of instruction, and I felt much more disposed to hear than to be heard. Attended Pine Street Meeting on 1st day morning, and was opened from the words of Job:—"Man that is born of a woman is of few days and full of trouble; he cometh forth like a flower and is cut down; he fleeth away like a shadow, and tarrieth not." My beloved wife and children, I feel glowing affections of the tenderest kind to kindle in my heart for you—but what can I further say to invite, to entreat, to stimulate your minds towards your greatest, truest, and eternal interests? You must do for yourselves, you must know for yourselves; for if I knew all the mysteries of godliness, and daily imparted them, it would avail you nothing unless you were acquainted with them for yourselves.

Yours, in the Lord,

NATHAN HUNT.

New York, 27th of 5th mo., 1804.

Right near and dearly beloved Wife:

With renewed impression of the warmest affection I am capable of experiencing I salute thee this morning, sincerely desiring thy preservation as on every hand, that all the avenues to thy precious soul may be guarded by the angel of peace, that no temptation may disquiet thee, well knowing the insidious wiles of the unwearied adversary, that he is always looking round to see if he can get an advantage over us; and if he finds the poor mind off its guard, he then steps in and makes work for repentance. Oh! this admits of no time for lightness, but calls on us to watch and pray, and that continually; and here there is a precious cheerfulness of soul that will support through every trial and vicissitude. Oh! saith my soul, that all parts of my family may incline to seriousness. My beloved children, often reflect upon the dying charge of a great prince to his son, and consider it as though it were addressed to you: "Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart and willing mind. If thou seek him he will be found of thee, but if

thou forsake him, he will cast thee off for ever." You have had opportunities above many; improve them, my beloved children, I beseech you, that if your dear father should be favoured to see you again in this probationary state of being, it may be with joy of heart, like unto the joy of harvest, when a plentiful crop is gathered into the garner. Beloved Asenath! let thy mind be stayed upon the Lord in this the day of thy sickness and of trial. The soul of thy father feels deeply for thee, but I believe the opening arms of Goodness circle round thee.

With love to all, your sympathizing and affectionate,

N. HUNT.

NANTUCKET, 7th mo. 1, 1804.

Affectionately beloved Partner:

A renewal of the deepest sympathy and love that I am capable of feeling for thee, attracts my mind towards thee this day; deep and trying are my exercises and great my labours, though I am humbly resigned to my allotment and bow in reverent thankfulness to the great Author of our being that He is pleased to help in time of need.

We have been near a week upon this island, and have had several solid meetings and visited the sick and the afflicted; there seems to be some further service for us yet, but I think it likely three or four days more will accomplish it, and then I hope we shall be turned a little towards you. But I am not my own, and therefore must be willing to be bound and carried whither I would not. I have just returned from a large public meeting, where I was extensively engaged, and feel myself exhausted; but have another one appointed to begin at three o'clock, and how it will fare with me the Great Being only knows.

7th of 7th mo., New Bedford.—The meeting on 1st day, mentioned above, continued long—the Gospel spring opened abundantly, and on 4th day I attended Monthly Meeting on the island; it was a very close and searching time. On 5th day had a public meeting there, which was the crown of all in Nantucket; a greater flow of peace I never felt in which I craved my precious wife might partake. We left the island yesterday at nine o'clock, arrived here about six; and were much disappointed in not finding letters, but endeavoured to be patient under it. Thou knowest, my dear, receiving these re-

membrances is like cold flowing water to a thirsty soul. I feel a deep solicitude for our preservation from contaminating things—from everything that would abate the force of our desires after that heavenly union without which we live in vain. Let us move on, hand joined in hand, through all the chequered scenes of this fast fading world, in which we see in part and know in part—a steady perseverance in well-doing will bring us finally into that clearness where we shall "know even as we are known." This is a world of darkness and of pain, but we are seeking for a city which needeth not the sun to lighten it; for the Lord God and the Lamb are the everlasting light thereof, and none of the inhabitants can any more say they are sick.

I commend thee and our dear children with mine own soul unto the grace of God, which is able to present us faultless before the Throne of his glory with exceeding joy.

In the tenderest affection, thine,

N. HUNT.

7th mo. 8th.—To my inexpressible consolation, by last evening's mail, I received thine and Asenath's very welcome letter, which was

indeed a balsam to my soul; setting forth such humility and such submission to divine requirings. My dear Asenath, thou art very near to thy father's best life in thy tried situation; but if it proves as a fountain of life to preserve from the snares of death, rejoice evermore, and in all things give thanks. N. H.

NEW BEDFORD, 7th of 12th mo., 1804.

Near and dearly beloved Wife and Children:

Unto whom are the reachings forth of my love and life in the unchangeable truth. The engagement of my heart for you is, that none of you may be cast away in that awful hour which is fast approaching, when the living immortal part must leave the dying perishable flesh and stand before the Majesty of heaven and earth, and cognisance be taken of every moment of our lives, and every word that we have spoken; certainly this ought to bring us all within the girdle of pure truth, and keep us sitting at the feet of Jesus; that we may hear this gracious language flowing from his lips, "O righteous Father! let the rebel live." I intreat you to strive all you can to promote one another's happiness, and thereby to increase

your own; sooth one another in the toils of life. I mark with most peculiar satisfaction the remarks of my beloved wife and daughter. The former, that the children are very respectful to her; the latter, that the attention of a tender mother and the care of affectionate brothers and sisters had been conducive to her comfort in a tedious illness: and the wish expressed that she might number all her blessings, was affecting to my heart. Truly we ought to number them, for they are great.

I have just received Joseph's affecting letter, which gives me pleasure, mixed with pain—pain at the disposition of mankind. Oh! my dear family, keep still the mind attentively turned unto Him who knoweth every heart, and never will leave those who cast their care upon Him. If we can have Him for our friend, truly we need not care who is against us. We must not think it strange we have to bear reproach for His name's sake, "for they that would live godly," &c. Keep yourselves to yourselves, improving in good things; attend religious meetings steadily, endeavouring, when there, to worship in sincerity of heart.

I expect to leave this place in a few days, and go on to Connecticut. I am pretty much

closed up from giving a general notice when meetings are appointed, but when they are select, or appointed only among others, the Gospel spring flows freely.

Affectionately, dear wife and children, yours,

N. HUNT.

RAHWAY, 8th mo. 15, 1804.

My dearest half:

In the flowing forth of that love which issues from the fount of purity, thou art brought near to my best life, even in that hidden union which unites in strongest bonds body, soul, and spirit. Oh, this celestial stream! It flows from the Sanctuary, and heals all where it comes. It brings forth living creatures in abundance, even fruitfulness in the field of offering, and joyfulness in the house of prayer. In times of dreariness and solitude let us not cast away the shield, neither let go our hold on Heaven, and sink beneath the mighty billows that would overwhelm us.

Oh! here we should stand still, solemnly gathered into quiet waiting, and let a hand mightier than ours work. Soon would it cause these storms to pass away, and placing us on the banks of deliverance, put a new song into

the mouth, even salvation and glory, dominion and praise, unto Him to whom they are due.

My labours, of late, on Long Island and in New York have been deep and searching as any I have ever had before, and the River of Peace as deep as any that I ever swam in. The Lord *will* uphold with his free Spirit, and give the joys of *his* salvation to all that trust in *him*. My Master is teaching me *new* lessons.

In the city of New York we met with an Indian chief, and a number of other Indians from the Osage Nation, two thousand miles from here. I was pressed in spirit to have a meeting with them, which we had in the City Hall. I spoke to them by two interpreters, first in the French and then in the Indian language, and considering the great flow of expression I generally have in my communications, was favoured with astonishing composure, when I had to stand three or four minutes without uttering a word whilst they were interpreting. The Indians received it with great solidity and satisfaction.

I watch the mails, and am much pleased when I receive a letter from you. Oh! that *my descendants* may all live in the pure truth,

and be kept in the sacred enclosure of divine preservation.

Take care of yourselves; dwell in the fear of Him who is the searcher of hearts, and on whom no deception can impose. He sees us just as we are, and He *will* do right, and give unto all according to their deeds.

May grace, mercy, and peace be with you all. I feel that my soul is bound to you in the fellowship of that life which is hid with Christ in God. And in the flowings of love,

I am yours, in the Lord,

NATHAN HUNT.

4th mo. 27, 1811.

My endeared Wife:

The partner of my joys and sorrows, my heart salutes thee, and with the tenderest affection and the deepest sympathy that I am capable of feeling, under the trying conflict that nature has to endure in this long separation.

But is there not a gentle voice that whispers "Peace; be still!" Oh! then let patience have her perfect work; for I believe it is not too much for me to say, with flowing tears, methinks I see a habitation prepared for our im-

mortal souls, if we but hold out unto the end in well-doing.

My dear Asenath, my mind has been tenderly impressed with concern for thee that thou mayest not hold back too long, but give up thy whole heart unto the Lord, and do whatever he shall bid thee to do; for he is a sure rewarder of all those who diligently serve him. And thou, dear Abigail, be attentive to the impressions of good on thy mind; for thou hast often been visited of the Lord, and He has called thee to come away from folly's shrine that thou mayest be thy father's joy and thy mother's consolation in the time of trouble.

My beloved sons, Samuel and Nathan, remember, wise sons make glad fathers; but foolish sons are heaviness to their mothers.

We got here yesterday, expect to have some meetings in the neighbourhood, and on second-day set out for Canada. I don't expect to hear from you for many weeks; and when I rose this morning from my bed, I could not but reflect how different was my situation now from what it was about two weeks ago. For I was then surrounded by the dearest earthly objects of my fond affection, and now I go about from *place to* place, a stranger upon the earth, but

measurably quiet in my situation. If I could only hear that all were well, I think that I could go on cheerfully; but we must learn submission to our lot.

First-day.—We have just returned from a large meeting, in which we were favoured with a cloud of witnesses that we are not here of ourselves.

Accept the cordial affection of your tender father.

NATHAN HUNT.

PHILADELPHIA, 8th mo. 18, 1811.

Dear Wife:

We arrived here yesterday morning in time to attend the Monthly Meeting in the Northern District; expect to attend the Southern to-day, and Middle to-morow. It is a time of general health. With pleasure I announce the reception of thy affectionate communication of the 6th, and dear Asenath's of the 30th of last month. Be assured it affords me the greatest pleasure, to hear of thine and the children's welfare. I expect we shall leave this place in eight or ten days for Wilmington; from thence to Baltimore, Richmond, and Petersburgh.

My *desire* to be with you exceeds anything

I have ever known before; whether I shall be permitted to see you again, I sometimes think doubtful. If it should be the case, I greatly desire it may be to the honour of the divine Master, not merely for our own gratification. Friends are abundantly attentive. My kind friends, Thomas and Charity Rotch, observing how weary I was with riding on horseback, kindly furnished me with a new chaise, which is indeed a great accommodation.

29th.—I feel low and solitary this morning (which it has often been my lot to do), although surrounded with the noise of a tumultuous city.

My way hath been abundantly as in the deep; but I am mercifully preserved in a good degree of resignation, remembering that the Lord on high is mightier than the noise of many waters—yea, than the mighty waves of the sea.

Oh! my dear wife and children, watch over yourselves continually; consider every word that proceedeth out of your mouth; it is impossible for us to be too guarded. No words can possibly convey to you the concern of my heart for your preservation in the meekness and simplicity of the pure Truth, that you may *be the* children of the Highest. Let there be

no delay in religious duties; some of you have *believed*, and therefore *speak*.

Kind love to our neighbours in your freedom.

NATHAN HUNT.

GERMANTOWN, 5th mo. 13, 1814.

My precious Wife:

Thy cordial salutation, dated from our comfortable little room, on the 3d inst., I received the 11th, only eight days from under thy dear hand. Be assured no messenger of this kind ever gave more genuine consolation to my anxious mind, although the poor state of thy health still gives concern. For no consideration of earthly enjoyments would I be deprived of being with thee in spirit, and sympathizing in thy affliction, when absent in the body. And I still cherish the belief we shall be favoured to mingle together again in the tender enjoyments of the domestic circle. We left the city yesterday, after one of the most solemn meetings I ever attended in that place. The Gospel flowed through the poor Carolinian trumpet to the admiration of the inhabitants. I never had a greater evidence of being in my right place, and am mercifully preserved in humility.

To-morrow morning I expect the trying separation between Asenath and myself will take place. I see my way clearly, pretty direct to Redstone, and so into Ohio. Asenath will acknowledge the affecting letter of her beloved sister in a few days, when I am gone, and she becomes a little settled. Never did words sink deeper in my heart than my dear Abigail's expression of concern for my preservation. My feelings have been often tenderly awakened on her account. She has a place near my heart.

The thing particularly queried after, like thyself, I put off to the last. I have sometimes been quite poorly, so that I should not have sat up, could I have been at home, and had thy tender care; but I have been recruiting for a week or two, and now feel pretty well. Love to the little flock, and all our neighbours.

Affectionately thine,

NATHAN HUNT.

PHILADELPHIA, 5th mo. 6, 1820.

My endeared Wife and Children:

I am now sitting at John Warder's desk, to perform a very pleasing duty to the tenderest ties in life. We travelled comfortably, and were generally pretty well in health. After

leaving Petersburgh, went on to Richmond; from thence through Alexandria to Baltimore, where we remained over first-day. Attended meeting to our satisfaction. Fifth-day reached Horsham, at their Quarterly Meeting, where I had evidence of being in the line of duty.

May I never forget the favour I experienced on the last sweetly solemn morning that I spent with you. The Great Master could scarcely have given us a clearer evidence of his approbation and assurance that this movement was of his begetting. My precious wife, keep near the Source of Good that so prepared thee for this separation, and it will certainly preserve thee in patience and in resignation, and qualify thee to enjoy our meeting rightly when I am restored to you again. Prepare us all for mingling in those joys that only are experienced through faithfulness.

And you, my children, walk humbly before your God; attend to all your religious duties, and lay up treasure where no moth corrupts. Keep your minds inward, often remembering your latter end.

My kind host and hostess send their love to you. Farewell—farewell.

NATHAN HUNT.

NEW YORK, 6th mo. 6, 1820.

My dear Wife and Children:

I now sit down to stain the last sheet of paper (if the Lord should prosper my way), until the mighty deep rolls between us. You can better conceive my feelings than I can pen them. All the faculties of my soul are engaged for your preservation as for my own, and first for my precious wife, that thy mind may be kept in that quiet pavilion wherein earthly privations are but little felt, and where, in resignation to the will of Him who first united us together in the hidden life, we cease from our own wills; and as thou keepest here, I do believe thou wilt know something of the blessed state described by the prophet: "The light of the moon will be as the light of the sun, and the light of the sun as the light of seven days."

Oh! my dear wife, trust in the Lord, and thou wilt become as Mount Zion, that can never be removed.

And my prayers are for you, my dear children, in your varied situations and line of life. Words fail to convey the deep travail of soul which your tried parent feels for you, yet he dare not draw back from the work of the Lord. I never have more clearly seen the emptiness

and vanity of every earthly thing. Oh! how I do desire that a steady watchfulness may attend your steps while walking on this sea of glass mingled with fire.

My dear Asenath, keep on the watch-tower, and hold the helm steady when thou art at liberty from the Master's work to be at home. Watch out thy opportunity to draw the family into silence, that herein they may learn it is the law of the spirit of life in Christ Jesus, which can alone set us free from the law of sin and death.

And thou, dear Samuel, consider the importance of thy situation as the head of the family, and seek after that wisdom which will guide thee in stability, that the expressive language of thy conduct may have a happy influence on those about thee.

My beloved Abigail, keep in thy tent, and listen to the instructions of thy holy Leader. Thus shall thy boughs shoot over the wall, and though the archers shoot at thee, and grieve thee, thy bow shall abide in strength, and the arms of thy hands be made strong by the hands of the mighty God of Jacob.

My dear Nathan, keep near the unfoldings

of mysterious love upon thy understanding, and they will guide thee home to God and glory.

My beloved Thomas, watch unto prayer, that thou mayst be kept in thy moments of vivacity from doing or from saying anything that in a serious hour would wound thy tender feelings.

And now, I must commit you to the Lord Almighty, who is able to do great things for you, and who, as you submit your wills to *His*, will give you grace and glory, and no good thing shall be withholden from you.

I have, through Divine mercy, been favoured with health, and generally with quietude of mind, only the time has been a little tedious when not taken up with attending meetings. I feel a great desire to be in Ireland.

Next seventh-day we are to go on board the Amity. It is a beautiful ship, has fine accommodations. Our captain said to be a very clever man; his name is Maxwell. There are twenty-five passengers, among whom is Middleton, the minister from our government to Russia. William Rickman and myself have the two best berths in the ship.

The kindness and attention of Friends in Philadelphia, Burlington, and New York exceed anything I have ever known. And they

united in their testimony of assurance that I was in the line of my duty. Esther Griffin and Hannah Field desire their love to you.

I have not been led into much labour, but a few times with great clearness. I desire to be remembered to our neighbours, as though their names were mentioned.

Farewell—farewell.

NATHAN HUNT.

LIVERPOOL, 7th mo. 4, 1820.

My dearly beloved Wife and Family:

I arrived here safely last evening, after tossing on the mighty waters three-and-twenty days, in which I was mercifully preserved in great quietude and resignation to Divine disposal. We had a good deal of rough weather, high winds, and heavy rains. I viewed the great deep with astonishment—at all times beautifully grand; but when a strong gale puts it in motion, it is awfully majestic beyond the power of pen to give an adequate idea of. I was much favoured with health on the passage; about five minutes concluded my sea-sickness. I hit my leg against the sky-light the fourth day after we left shore, and bruised it; it is not yet quite healed. My landlady, Susannah

Hadwin, is a skilful nurse, and gives me every attention needful, so that I think it will not long detain me.

My way now opens clearly through the North of England, so to the Half Year's Meeting held in Scotland, thence to Ireland. I expect my kind landlord, Isaac Hadwin, will accompany me; we probably shall travel in a chaise. Oh! how my mind turns towards you —the great deep rolling as it does between us. The recollections of our parting moments and the sweet feelings that attended them, are some of the most precious of my life. But though many and deep have been my wadings since that time, I have seen no moment in which I have felt the least desire to be back again until the right time comes.

I often visit you in the house, in the fields and in the meadows, and all my desire is for your preservation; that whilst I am engaged for the welfare of the human family, my dear wife and children may be advocates for the cause of Truth in their day and generation. I would recommend that at the close of your morning meal, you read a chapter in the Testament. Begin with Matthew 20, read all those passages that set forth the most clearly the

meekness of the Lamb of God who taketh away the sins of the world, and I have no doubt but it will be productive of good—that you will be better prepared for the labour of the day: "The work of righteousness is peace, and the effect thereof quietness and assurance for ever."

My precious wife, I cannot convey to thee the near sympathy of my soul, but thou canst read it in the lines of thy own experience—feeling with me, a stranger in a strange land. I have hope and confidence that I shall be preserved and restored to thee and the dear children. May we dwell near the Fountain of Wisdom until the time appointed comes! With love to all,

Affectionately yours,

NATHAN HUNT.

LIVERPOOL, 7th mo. 20, 1820.

My dearly beloved Wife and Children:

I am nearly four thousand miles from you in body, but present in spirit—my heart is full of solicitude for you—that wisdom and prudence may mark all your steps; that whilst your hands are employed in the necessary concerns of life, your minds may be inwardly engaged to procure heavenly food.

My pathway since I left you, has been marked with many sorrows; and I receive them as my necessary food, that I may keep my body in subjection, and that the Lord in all things may have the praise. He has seen meet to administer the rod, and also has been mercifully pleased to grant me his sustaining staff to comfort and support the lonely traveller. Then, why art thou cast down, oh my soul, as if no sorrow was like unto thy sorrow? Suffering has been the path which the Lord's servants have ever trod into blessedness; for "call to mind the former times, the days of many generations," and see which of them were without their share of suffering. Nay, recollect the sufferings of the Saviour himself, of whom the Father gave this testimony: "This is my beloved Son, in whom I am well pleased." "The just for the unjust, that he might bring us to God." How inexpressible his agony when in the Garden under the weight of the great work he came to finish! His sweat was as it were great drops of blood. Betrayed by one of his disciples, denied by another, and finally forsaken by them all; and when about to suffer the painful, ignominious death on the cross, his language was—his, who had done no

sin, neither was any guile found in his mouth, in that most pinching hour—his solemnly affecting language was: "My God, my God, why hast thou forsaken me!" And as it became him in bringing many souls unto glory, thus to make the Captain of their salvation perfect through suffering—why shouldst thou think it hard, oh my soul! to taste a little of that cup which thy Lord drank so deeply of, when in thy measure, thou art now engaged in the same work of gathering souls to God? When thou passest through the waters he will be with thee, and through the fires thou shalt not be burned. Therefore take courage, oh my soul! for no good thing will he withhold from those who walk uprightly. Here you may see a little of the travail of the soul of your husband and father.

Second-day morning.—I attended Monthly Meeting in this city last fifth-day—the first time I was able to get out. Attended forenoon-meeting yesterday; the afternoon put off at my request till six o'clock, and general invitation given. I opened with the declaration of our Saviour: "Except ye be converted and become as little children," &c. Friends said it was a very

solid meeting; and most of those who took me by the hand, had faces wet with tears.

My dear Dr. Watson, who has attended faithfully to my sore leg, says I may now proceed with safety.

I am in health, and cheerfully resigned to my lot. I. Hadwin my companion—we travel in a gig. Love to our family.

Yours in the Lord,

NATHAN HUNT.

GLASGOW, 8th mo. 21, 1820.

Most affectionately beloved Wife and Children:

Your favours of the 24th of 5th mo. and 27th of 6th mo. were duly received. I was tenderly affected on hearing of your being so unwell, and the continuance of the affliction of my dearest earthly connexion, but hope through mercy when I hear from you again, things will be more agreeable to the desire of my heart, for I never felt more deeply interested in your welfare. Many are the prayers that ascend, and the tears that flow down my cheeks for your preservation in the pavilion of Divine love —that none of the suggestions of the accuser of the brethren may be able to move you off *the true* foundation. I have been eleven days

in Scotland. Spent five at Edinburgh, visited all the families of Friends in that great city, the most beautiful in the kingdom of Great Britain —had three public meetings, they were interesting opportunities. The Scotch are an open, kind-hearted people, and I frequently think I can discover the countenance of a brother or sister, a son or a daughter among them. I visited the palace where the kings of Scotland sat upon their throne. Saw many portraits of them—of some that reigned hundreds of years ago.

Feeling quite clear of Edinburgh, left it on sixth-day morning and rode forty-two miles to this place. On seventh-day visited all the families of friends, and yesterday attended meeting in the morning, and had a very crowded public one at 6 o'clock. It was believed there were four thousand persons there. The prospect was an awful one to *me*, to see so many of the great and mighty of this world. The Russian minister, his consort, and attendants were very near me. But in a little time the power of truth arose, and they all gave me close attention.

To-morrow I expect to attend Friends' Two

Months Meeting here, and afterwards set out for Aberdeen, one hundred and fifty miles north of this. I shall attend the Half-Year's Meeting (which will be this day week), if nothing should prevent, and quickly after that I expect to return to this place and embark for Ireland.

Isaac Hadwin is still with me; he has been a very agreeable, attentive companion—expects to return home when I sail for Ireland, and Edward Wilson is to unite with me as a companion. Thus am I provided for. I am through Divine mercy in good health—climate and food agree with me. I try to attend to my duty faithfully through the day, and generally sleep sweetly at night.

I never found my way easier in getting along among any people; they say I am the only instance they have ever known of an American looking younger than he was, and are hardly willing to give America credit for giving me birth. It is now about the height of harvest here, and the weather is so cold I wore my flannel and surtout in riding.

Each day still makes the time of absence one day less. I hope we shall possess our souls in patience till we meet again. Tell Nathan and

Joshua to go on with their business with great care, and not extend it too far.

In the nearest and dearest love to you all,

Yours truly,

NATHAN HUNT.

GLASGOW, 9th mo. 6, 1820.

My near and dearly beloved Wife and Children:

I had expected this day to have sailed for Ireland, but some of the machinery of the steam-boat wanted mending, which will detain us till to-morrow morning, and feeling my mind released from Scotland, knew not how I could spend this day better than in writing to you. I have been at Aberdeen since I wrote last, attended the Half-Year's Meeting there, and saw John Wigham, who desired to be remembered to you.

I have got along so far to my humbling admiration, sustained and supported through all the conflicts that fall to my lot, for which I praise the Being that gave me existence. I pass on through hundreds and thousands and meet no face I ever saw before: none but those who have passed through similar scenes know what it is to feel one's self a stranger in a foreign land, far from wife, children, and every near and dear connexion.

But all these privations I would gladly endure if I may but be made use of as an instrument in the Divine hand to beget souls unto Himself; and my own poor soul be permitted to occupy some remote corner of his glorious kingdom, there to behold more faithful spirits in their acts of adoration; or that I even may be made a stepping-stone for saints to pass over to glory. My mind is at this time remarkably taken from the world, to behold all mundane things drawing to a point of nothingness and vanity: "When the heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat." I tremble lest my many deviations may not be done away before that day of the Lord shall come, wherein I must appear naked before my Judge.

My mind has been dipped into deep feeling with you of late; some of you in an especial manner who I believe can say with Job formerly, "Wearisome days and nights are appointed me." Oh! how I travail for my children and grandchildren, that they may walk in the ways of truth. Your active minds have often been arrested by the hand of the dear Master, and had impressions made upon them which I hope will be lasting. The seed so plentifully sown,

I believe, has not all fallen upon stony ground, nor has it all been choked with thorns and briars; on the contrary, through adorable mercy, some of it has found soil congenial to its own nature, where I humbly hope nothing will be suffered to hurt it in the progressive stages through which it has to pass: that sheltered in the tender blade, and protected in the ripening ear, by that love which causeth the joy that is known in the presence of the holy angels, the full corn will be nourished until ripe fruit be brought forth, to the praise of the great Husbandman and the exaltation of His ever excellent Name.

On arriving here, I received a truly acceptable letter from my beloved sons, Samuel and Thomas, dated 23d of 7th mo. The information it contained was a mixture of joy and sorrow: joy, that you were generally in pretty good health; and sorrow, that my dear and precious wife continues to be so afflicted. Well, my dear, trust in the Father of mercies, for he will not forsake those that put their whole trust and confidence in *Him*. My dear children, dwell together in love, help one another all you can, and be continually attentive to your dear mother.

I expected to hear in your last of my beloved Asenath being out in the field of labour, but hope she will neither go before nor lag behind her guide.

I was much pleased to hear that Friends gave up at the Quarterly Meeting without disputing, for suffering ever has been and ever will be the lot of those who stand for the truth.

Yours, in the Lord,

NATHAN HUNT.

I am in good health, and in a comfortable disposition of mind, at peace with all men.

IRELAND, 9th mo. 19, 1820.

My dearest earthly ties:

I have been eleven days in Ireland, and had twelve meetings. I left Glasgow last fifth-day week, and landed at Belfast next day. I am progressing with all diligence; have got through the meetings in the Province of Ulster, and expect to go to-morrow to Leinster and attend the Quarterly Meeting at Edenderry. I think, according to present prospects, I shall get through Ireland in five or six weeks. * * *

LIVERPOOL, 10th mo. 30, 1820.

My dearly beloved Wife and Children:

With very tender emotions I sit down to

commune with you, and although the mighty deep now rolls between us, my spirit is united with yours in the bond and covenant of light and life; thus kindred spirits mingle in that fellowship, which the world knows not of, because it is only spiritually discerned. May we be favoured to keep in the everlasting patience through all the tribulations that may be dispensed to us in unerring wisdom, that when time to us may be no more, we may receive an admission into those habitations where the enemy will cease to trouble, and where the weary will for ever rest.

I am resigned to my lot in body, soul, and spirit. Methinks I see a Hand removing all perishable things more and more from me; under which I desire to stand as a weaned child, craving nothing but what is quite convenient for me.

I arrived here last night from Ireland in health and safety, through the mercy of my blessed Creator; having spent seven weeks there, and had many solid and interesting meetings. Last sixth-day morning, we took the steamboat from Dublin for Holyhead; there was a lively breeze of wind when we set out, and it increased to a tremendous gale—the

waves rose as high as the top of the mast, and we were indeed dreadfully tossed. I stood in the cabin-door and held fast by a rope, viewing with astonishment the scene. In a degree of solemn quiet I thought upon my wife, my children, my friends, and my home; and my soul centered in a deep repose, safe anchored on its God, whose voice is mightier than the sound of many waters. In this situation we continued about six hours, when, contrary to all human calculation, we arrived in safety at our destined port. I expect to tarry a few days with my kind friends, Isaac and Susannah Hadwin, and then set out again to the east side of England. I am in good health, but feel little, which is often my lot when surrounded with company—then I retire inward, which is the alone place of safety; and sometimes while dwelling on the steps which led to this separation from all that I hold dearest on the earth, I receive the intimation, that he that putteth his hand to the plough and looketh back is not fit for the kingdom of heaven. So I am encouraged to go forward and do my own business, let others do what they may.

Oh, the world! the world! the world! how unsettled, how unstable, how uncertain is every-

thing that relates to it! I want to say to you, my beloveds, Take care of the mystery of iniquity, which worketh wonderfully to frustrate the designs of a kind Providence. It blinds the eye and darkens the understanding, and thus men err in judgment, and think they are doing God service when they are gratifying their own creaturely wills. The time of our annual solemnity is now approaching. How I desire my dear wife may not be interrupted with inconsiderate company; and you, my dear children, be careful not to look about, nor suffer your minds to be attracted by outward objects. When in meeting, humbly seek for the help and strength of the Lord to perform acceptable worship in spirit and in truth. I also desire that my sons, Nathan and Joshua, may be exceedingly careful in their business. There have been many sorrowful failures even among Friends. Now in that love over which neither time nor distance have any influence, I bid you all farewell.

NATHAN HUNT.

KENDALL, 11th mo. 22, 1820.

Dear Wife and Children:

I received Asenath's affecting and interest

ing letter, dated 23d of 9th month, at Liverpool, the 1st of this month. The account of my dear wife having been better in health, and able to be at meeting a few weeks before, was truly grateful to my feelings; but her being reduced again under the hand of affliction, affected my heart with deep sympathy and prayer to God for his interposition and mercy to the partner of my joys and sorrows.

Dear heart, be encouraged; I believe thy redemption is sealed, although afflictions attend thee here.

I observed, with tender emotion, thy pleasant inquiry, if it was not time to say something about coming home. I can only say, I am now far away, and I humbly hope under the guidance of Him whose ways are unsearchable, and as I am principally led to large places, and smaller ones hidden from my view, and as all prospect of going to the Continent is at present quite withdrawn from me, my return may possibly be sooner than was anticipated when I left you. But all this must be left to Him who tries the reins.

Since I last wrote I have been in the West and North of England, and had some very *blessed* meetings there. I go on in great low-

liness of mind and creaturely abasement, often remembering the language of Job, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." There is scarcely a pillow on which I lay mine head that is not more or less wet with my tears, and many prayers ascend for thee, my precious wife, our children, and myself, with praises to the Author of all good.

Information of the decease of dear Stephen Henley produced deep feeling, and I hope it may revive this intimation on the minds of many, "Be ye also ready, for in such an hour as ye think not, the Son of Man will come."

I was much with you in the time of our Annual Meeting. I believe there were some among you thought on their absent brother, and saw he was not in the seat he used to be. I hope the Master of assemblies was with you, and all was conducted in brotherly love. But I have often many fears for Zion, lest there should be breaches made in her walls.

I gave you an account of my perilous passage from Ireland in my last. The people in the higher circles live in great style, though *many of them* too fast for their incomes. Thus

they are often in great difficulties, and there have been some shameful failures among them.

The situation of the lower orders of the people beggars all description. Both men and women bare-legged and tattered, and children naked as they came into the world. They are so oppressed with rents and priests' demands that many of them live upon potatoes. My meetings there were very solid ones, and after meeting the gay circles gathered round me. Sometimes three or four will have hold of my hand at a time. I have not seen Huldah Sears. She has been in Scotland, and gone to Ireland, so that it is not likely we shall meet.

I look, in a few days, to have a letter from you. May the Lord be with *you* and *me*.

NATHAN HUNT.

1820.

My dear Wife and Children:

I received, on the 3d instant, my daughter's very acceptable letter. It was truly grateful to hear that you were all in pretty good health, and that my dear wife was favoured with resignation.

I think I never was more in the line of my *duty*, and never more preserved in lowliness of

mind. Friends try to detain me, telling me such an one stayed so long, and such an one had to come back. But it all avails nothing.

I have no doubt safety depends on my minding my own business. I suppose I have got through more meetings in the time than any Friend has ever done before from our land. They have, I think, been mostly solid meetings, and through Divine mercy sufficient unto the day is the ability given, that I have never more admired the goodness of my great Creator, never more felt my own insignificance, nor was ever more disposed to give Him all the praise, for He alone is worthy. May my beloved family keep under the shadow of His holy wing, where in *His* light they will see more light.

My dear Asenath's prospect of going to Bush river met my feelings agreeably. I desire to draw your minds, my precious children, from all outward things, more into yourselves, and more to God. When you awake in the morning, endeavour to get into *pure* silence; and in that frame wait upon God that you may feel his good presence; lift up your hearts to him for preservation during the day, and thus commit your whole selves unto his blessed care.

And when you go to rest, strive to feel his good presence near you, and under a feeling of your own unworthiness, so humble yourselves in his sight as to be enabled to close your eyes under a sense of his forgiveness and love.

I now leave you in the hands of Him who made you, and who lent us to each other for our mutual help.

Very affectionately,

NATHAN HUNT.

LEEDS, 12th mo. 20, 1820.

My dear Wife and Children:

I have this morning received both Nathan and Asenath's acceptable letters. The information they contained produced sensations of joy and sorrow: in the first place, humbling satisfaction and gratitude of heart to hear of the improvement in the health of my dear wife, and her expressing a wish that she could write to me—a thing I have often thought of; it would give me great pleasure to see a few words in ner hand; in the second place, hearing of the sickness of my dear daughter was affecting, but to find she was so far restored as *to be* able to write to her poor father, and at-

tend the select meeting, was very comforting. No words can express the concern I feel for you, that grace, mercy, and peace may encompass you about and keep you from the paths of the destroyer.

My dear Asenath, I observe with deep sympathy thy exercises, and believe thou hast been favoured to settle rightly as to thy spending the ensuing season at and about home. I apprehend the field of family-visiting is large, and I would just say to my beloved daughter, do not hurry too much for thy strength; and let me know how thou art getting on and who are thy companions, for I am greatly interested in the work. I observed Nathan mentioned, that Samuel and Joseph had a prospect of buying some land. I desire my sons may consider the thing well, and do not get into difficulties. It is a trying thing to be bound down with debt. If there appears a reasonable probability of getting through with it, I should not object.

Godliness, with contentment, is great gain; keep an eye to this, my dear children, I beseech you all, and remember the precious soul is more than meat that perisheth. My soul is in travail for you, that none of you may stray

from the fold of everlasting rest. And now, merciful God, what can I more ardently desire and pray for than that thou shouldst preserve my precious wife and children from all evil? Keep them in the path of virtue, protect the frail creatures whom thou hast committed to my care; deliver them not, I beseech thee, a prey to evil passions; and if consistent with thy holy will, O Father! make easy the course of their lives. May truth and innocence be the companions of their pilgrimage, and in the hour of judgment may I be able to exclaim with joy: "Here, Lord, am I and those whom thou hast given me; we have been faithful to our duties, and now throw ourselves upon thy boundless mercy."

I was pleased to hear who were to be Asenath's companions in travel. I was thinking of her leaving home the day before I received Thomas's letter, and these friends presented very clearly to my mind—so I believe the thing is of the Lord—he works out of the reach of human calculation, to effect his great designs.

Edward Wilson expects to leave me here, and Richard Thompson is to be my companion. Continue your attention to me every month, *and as* much oftener as is convenient. Dear

love to all our friends and many of our neighbours.

Yours sincerely,

NATHAN HUNT.

STOKE NEWINGTON, 1st mo. 27, 1821.

My dear Wife:

With feelings of love and sympathy I now sit down to write to thee, who hast been the partner of my joys and sorrows these many years, to whom I could pour out my soul without reserve; and though the mighty deep now rolls between us, my spirit often, very often visits thee by night and day. Sometimes I almost think I hear thy soothing voice, which has so often comforted my heart, and that I sensibly feel the valuable effects of the travail of thy spirit for my preservation in the present arduous engagement. Truly, it is great beyond anything I ever before experienced, and solitary feelings often attend me, when all around is wrapt in darkness, when no eye can see, no ear can hear, but the eye and ear of the High and Lofty One who inhabiteth eternity. I do not mention this complainingly, or as if weary of my allotment, for I fully believe that those who visit the precious seed in this

day of outward ease and liberty, wherein it is pressed down as a cart laden with sheaves, must go down with it into deep mourning, and I care not what my sufferings are if I can be but where Christ is. I know, my precious wife, thou hast many lonely and solitary places to pass through. I also fully believe that thou experiencest the staff of Divine Love to support thee in and through them all.

Methinks I see the tear of brokenness and contrition of spirit often rolling down thy cheek, while the language of thy heart is, "Thy will, oh! Father, and not mine, be done." When I am ready to call all in question respecting my being here, I advert to the feelings that overshadowed us in the parting moment, and feel that it was an evidence of Divine approbation,—for what but the power of the Almighty God could have produced such calmness and such sweetness at that time?

The information our dear children have given me from time to time of the continuance of this comfortable and resigned disposition of mind, is pleasant to me beyond what I can express.

May the Lord be pleased to comfort you *continually* with his life-giving presence, is the

prayer of thy husband's heart. I have had many meetings along the sea-coast; six this week in London. To-morrow I expect to go to Tottenham, and return on second-day, then go to Rochester, where William Rickman lives, and afterward hold some more meetings in London.

I have been considerably affected with cold, but am now better. The winter is moderate, but very damp, almost continually foggy. I think we have not had three days' sunshine in three months. I long for some of the sweet weather of America.

With feelings of uniting love, I am thy truly sympathizing husband,

NATHAN HUNT.

COLCHESTER, 3d mo. 18, 1821.

My dear Wife and Children:

I received last evening Samuel's very acceptable letter, dated 20th of 1st month. It gave me as much satisfaction as any letter I have received from you since I left home. I am now about fifty-two miles east of London, at my very kind friend James Barker's; have been quite unwell for three days past, under the care of his

physician, but am much better this morning, and hope in a few days to pursue my prospects.

My dear Samuel, thy kind attention to the family, farm, &c., gives me much comfort. I should be glad if Thomas could be satisfied to settle to the farming business; it seems the safest way of getting comfortably through the little time that is here afforded us. When I think of the exposures of medical men, I fear for my son, and wish that he might become a physician to precious souls.

My dear son, trust in the Lord with all thine heart, and lean not to thy own understanding; in all thy ways acknowledge him, and he shall direct thy paths.

LONDON, 3d mo. 29, 1821.

I got here last evening in much better health than when I wrote the fore-part of this letter.

I received much benefit from the attention of the doctor, through the blessing of a merciful Creator. I often visit you in near and tender feeling, especially of later time, supposing there was a change taking place in our family by our dear Abigail changing her way of life. It would have been a pleasant thing to have been present with you, but as this cannot be, I hope *all things* may be conducted to the honour of

the great Name; a thing we ought to keep in view at all times, seeing this is the object for which we have a being in this world. Thus may we be prepared to add to the innumerable company who have passed through great tribulation, and washed their robes and made them white in the blood of the Lamb. *Therefore* are they before the throne of God, and serve him day and night.

LONDON, 23.

Since writing the above, I have attended a Quarterly Meeting at Hertford and a Monthly Meeting six miles south of this. Yesterday attended the examination of the scholars at Islington. In all my labours I have peace of mind.

On second and third days expect to attend the Quarterly Meeting here. On fourth-day morning to set out for the Half-Year's Meeting in Wales, taking meetings in the way. So to the Yearly Meeting in Ireland, and return in time for this. If the Lord be pleased to prosper my way as he hath hitherto done, I have a comfortable hope my labours will be drawing to a close on this side of the water before very long.

I may possibly be ready to sail towards the latter end of the summer; but there must be no

disappointment either with you or with myself if I should have to stay another year.

I am now quite well in health and in a comfortable state of mind, two of the greatest blessings that can be enjoyed in this probationary state of being. May the Lord guide and govern you and influence your minds by His holy spirit, and now

Farewell in Him—dear love to all,

NATHAN HUNT.

DUBLIN, 4th mo. 26, 1821.

My dearly beloved Wife and Children:

I received at Swansea in Wales, the 11th inst., the cordially grateful letters of Asenath, Mary, and Thomas, dated 20th of 2d month.

It is cause for gratitude that my dear wife is permitted to live and enjoy as much comfort as she does; her situation is an instructive one, and I have no doubt designed for the benefit of her family. The thought of you, my dear children, brings to my mind the recollection of the days of my childhood, when I dwelt with my brother and sisters, the children of a widow; preserved by an unseen hand, perhaps for the sake of a worthy father whose ashes lie in a far *distant* land.

I expect to take leave of Ireland on second or third-day week, return to England, take a few meetings on my way to London, and there attend the Yearly Meeting there. My services in this land may probably wind up in a few months, but I often remember, you charged me not to return till I was quite easy to do so.

My labours have been abundant, and I believe through Divine favour have been well received.

I have Peter Bedford, of London, for my companion; a very amiable young man. Friends endeavour to make everything as easy as possible wherever I go.

I have lost an old friend lately, who has been with me through all my conflicts, more than fifty years, and never has refused to give its aid to minister to my comforts when called upon, till very recently it has withdrawn its friendly usefulness; and another one of similar age and benefit *does at times* refuse to perform its friendly attention as in days of yore, that I expect it will ere long retire from me and leave me in a strange land, rather destitute, to make my way with difficulty.

I shall inform you how long to direct to me on this side the Atlantic, and am

Very affectionately yours,

NATHAN HUNT.

London, 5th mo. 27, 1821.

My endeared Wife and Children:

I received Nathan's precious letter dated 22d of 3d mo. Some part of it was truly affecting. My dear wife, more than usually afflicted in body and mind, excited great sympathy and anxious solicitude, but the last date seemed to give a little hope that she might be more comfortable, and encouraged the belief that I might again be permitted to enjoy her society, as in days that are past, when the candle of the Lord shone round about us. The marriage of my dear daughter is another very interesting subject.

I greet her and her dear partner as one, and receive them together as my children. May the God and Father of all our sure mercies be pleased to guide them in their setting out in life.

I arrived in this great city a week ago yesterday. In the Yearly Select Meeting I opened to Friends my prospect of being liberated from labour in this land in a few months. Perhaps I may sail in the 8th month.

If Nathan should be in Philadelphia about the latter end of 9th month, he had better wait *till I* come.

I am in pretty good health, and have reason to say the Lord is good. Way has been made for me to my humbling admiration.

There was a large meeting here on first day evening; it was thought not less than two thousand people. I opened my concern with the words of the apostle: "Examine yourselves, whether ye be in the faith," &c. A solemn meeting.

Love flows from my heart to every member of my family.

Yours, in the Lord,

NATHAN HUNT.

PHILADELPHIA, 9th mo. 24, 1821.

My dear Wife and Children:

I have anxiously hoped I should get a letter here, with a later date than the one I received at New York, but none has yet come to hand; I suppose owing to your not knowing what my procedure might be. I left New York on second-day and got to Burlington on third-day, stopping at Rahway; and fifth-day, after meeting, dear Rowland Jones took his horse and gig and brought me to this place, where friends received me with great expressions of joy. I here met with Jesse Shelley, who gave me the very

agreeable information that my dearest earthly tie was much improved; which was cause of thankfulness to my heart, and a hope was raised that I might be permitted once more to behold her. It was trying to me to suppress the inclination I felt to go with Jesse Shelley in the public conveyance yesterday for Carolina; but thought I should scarcely be able to bear the fatigue of it, and believe it will be best for me to pursue the plan I mentioned in my letter from New York of being at Petersburgh the 16th of next month, having no doubt you will be fully reconciled to it if we should be permitted to meet, when I can give you my reasons for so doing.

I expect to go this week to Cheltenham and Plymouth; next week set out for Baltimore and Washington, Richmond and Petersburgh, where I should be very glad to meet one of my sons, if they can leave home easily. If not, please write to Ebenezer Thomas, and I have no doubt I shall find some way to get home. I have not enjoyed better health for many years. Dear love to all.

Yours in the Lord,

NATHAN HUNT.

In a letter written from Virginia a few days after this, he says: "I am, through unmerited favour, in good health; and have been remarkably so, ever since I left England. A greater degree of quietude and serenity of mind I never experienced; that I rejoice in my labours, amid all the trials that attend me."

In reference to this period, he observes:

"In 1821, I reached my home again, having been absent eighteen months; attended four hundred and twenty-seven meetings, besides having had very many private opportunities, and travelled about fifteen thousand miles. Through all I have been marvellously preserved, and can, I trust, with gratitude acknowledge, that goodness and mercy have followed me all the days of my life. Praise be unto His great and adorable name for ever! I feel I have not words sufficient to express my sense of his protecting care, guarding me day and night, and watching over me on every hand."

For some years after his return from England, our beloved friend was not unfrequently engaged in religious service in his own immediate vicinity; and in 1831 he again visited the *meetings* of New York, New England, and

Pennsylvania. Trials of various kinds were meted out to him, but perhaps none came so near to his affectionate heart, as the loss of his excellent and dignified wife. To *her* he was united in the covenant of life and of love, and he felt the bereavement keenly; yet the language of his chastened but confiding and submissive spirit seemed to be: "It is the Lord;" let him do what seemeth him good."

SPRINGFIELD, Guilford Co., N. C., 4th mo. 28, 1827.

Dear Nephew:

I believe there has been no time, since Friends were a people separate from all other religious denominations of professing Christians, in which it was more needful for them to keep to the foundation of our blessed Lord and Saviour Jesus Christ, as it was held forth by ancient Friends; for the day in which we live is a time of outward ease and speculation in religious, civil, and political concerns; that amidst this whirlpool of worldly agitation it is needful to keep the eye single to the unfoldings of pure wisdom, that we may be favoured to see the hidden mystery of iniquity in its vermicular form. I desire thou and thy dear wife may be encouraged to attend to every religious

duty in the simplicity and purity of the truth as it is in Jesus Christ our Lord.

My mind was much turned toward you in the time of your late Yearly Meeting, with feeling solicitude that Truth might triumph over error, and the followers of the Lamb boldly declare on whose side they were. They that do so will have the victory, though many may be their sufferings and revilings from those that are not willing to submit their necks unto the yoke of the cross of Christ, but are high-minded and heady, and no way to them like their own;—the simple, humble, plain plan of salvation, by and through the wisdom, mercy, and love of God in Jesus Christ does not suit their tasty palates; therefore no marvel if they deny the Lord that bought them, if they are wroth with his servants and make war against them.

The company and valuable labours of our mutually endeared friends, S. B. and J. C., at our late Yearly Meeting, were like dew on the grass and showers on the herbs. Please to give mine and my wife's dear love to them and their families.

Will my dear nephew please send me a copy

of "The Essays on Christianity," published by Thomas Kite?

SPRINGFIELD, Guilford Co., N. C., 2d mo. 5, 1832.

My very dear friends, —— and ——:

Often, very often has my mind like the vivid lightning been wafted over the intervening space between us, and greeted you in the celestial bond and covenant of light and love, although I have given you no written testimonial of my affectionate remembrance of you. As new-born babes may you sincerely desire the pure milk of the Word of Life, that you may grow thereby to the proper stature and fulness that the Lord allots you to attain to in his church militant.

I have felt much on thy account, beloved ——, and hope the darkness is past, and the true light now shines that will be as a light to thy feet and as a lantern to thy path. Although thou mayest have to walk through the valley of the shadow of death, thou need fear no evil; for the rod and the staff of the Lord will sustain thee, and thou shalt be as a polished shaft in his quiver that shall pierce the head of the great leviathan, the monster of human reason and human wisdom, who is endeavouring to lay

waste the atoning blood of Jesus Christ, and the blessed plan of salvation proposed by Him. It is a dark delusive spirit; it worketh in the secret chambers of darkness; in the mystery of iniquity it lives. I have often remembered the sweetness and solemnity with which thou expressed thy joy and gratitude, that thy eyes were opened to see the awful vortex thou hadst escaped. I have no doubt, dear child, thou hast had close trials to pass through since that blessed dawn of light in great mercy broke forth, to show thee the horrible pit that thou wast verging towards. I feel a great desire for thee, that thou mayest come forth as the pure gold that has been seven times tried in the fire.

And dear ——, I feel no less solicitude for thee than for thy precious wife. I hope thou wilt suffer the axe of God's eternal power to be laid to the root of every tree which does not bring forth the fruits of holiness to the Lord, and be willing to be formed into just such a vessel as the great Potter would have thee to be. I know thou lovest the truth, and those who thou believest walk in it. May you, my dear friends, become more and more like Mount Zion which can never be removed, but abideth for ever.

I feel greatly interested in the welfare of the people of ———, and especially the Society of Friends; that they may be a humble-hearted, consistent, and plain people, living in the fear of the Lord. I mourn for the stars who have fallen for want of deep indwelling and attending to the secret counsels of the Most High, which would have preserved them "as chaste virgins espoused to Christ."

SPRINGFIELD, Guilford Co., N. C., 9th mo. 30, 1833.

Dear Nephew:

Thou and thy beloved family have of late time been frequently brought to my remembrance, with feelings of affection and solicitude for your safekeeping and preservation in the sacred enclosure of that Divine Love, which is the source and fountain of all true and permanent happiness, and keeps the mind settled to the one thing needful; that is, to make suitable preparation for an eternal state of being, and have treasure laid up in heaven for the immortal soul to ascend to, when it drops the dying flesh. My beloved nephew and niece, I have no doubt but you are sensible of the responsible situation in which you are placed, as husband and wife, and as parents of children;

who need your united efforts to bring them up in the nurture and admonition of the Lord, and to keep them as much as possible from the tinsel of this fading and uncertain world, which has a very attracting influence over the minds of the dear youth. May you be united in pure love, under Divine direction, to discharge this important duty in that wisdom that comes down from above, where Christ sitteth at the right hand of God, and feels our infirmities, and will be a present help in every time of need unto all that call upon Him, out of a pure heart, from a sense of their own inability to do any good thing without the help of his Holy Spirit to guide them in judgment; and it is only the humble that he teaches of His ways, and the meek that He guides in judgment. I desire to encourage you, dear children, to be faithful helpmeets to one another in all the trials and afflictions of time, and to move on through the chequered scenes of this short life, hand in hand, bound together by the strong cord and bands of love. There is but one safe place of dwelling, and that is in Jerusalem; which is a city compact together, whither the tribes go up, the tribes of the Lord unto the testimonies of Israel, to *give thanks* unto the name of the Lord. I

crave that you may be in the company that maintain these testimonies. There is great need of faithful watchmen on the walls of our Zion in this day of great supineness and departure from the simplicity of the everlasting Gospel of our Lord and Saviour Jesus Christ; and this deviation prevails in country, town, and city to an alarming extent; yet I hope there are some that have the white stone and the new name that is written in the Lamb's book of life. I want to encourage all hearts and all hands to press towards the mark for the prize of the high calling of God in Christ Jesus. Twenty-five days more will end the seventy-fifth year of my pilgrimage in this state of uncertainty, in which I have seen men and things change; they that were flattering to-day almost to adulation, to-morrow would be cold and insipid, when I could form no idea of any cause for such a change; yet I have great cause for thankfulness to him that seeth in secret, he hath wonderfully fulfilled his gracious promise—he hath given me fathers and mothers, brethren and sisters, and earthly accommodations to my humbling admiration; and after all my travels and labours I have nothing to trust in but the mercies of the Lord for salvation, and can truly say I feel myself to

be an unprofitable servant, not having done half of that which it was my duty to do.

The past summer and so far of the autumn have been unusually warm and dry; the heat has been often very oppressive to me, and produced great debility that I have not been able to go out much, though I have had a few large public meetings in the course of the summer, and attended meetings at and about home as they came in course, which I consider a great privilege, and feel gratitude and thankfulness for every favour both spiritual and temporal.

Your affectionate uncle,

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NATHAN HUNT.

SPRINGFIELD, 2d mo. 18, 1835.

To J. and H. C. B.:

Deep feelings of sympathy are awakened in my mind at every turn of thought on your long-protracted and arduous engagement in the most exalted and noble of all causes which human creatures can be engaged in, even that of winning souls unto God—in comparison of which, all other things sink into insignificance; and from the near unity I have felt with your movements, I believe there is no cause for discouragement. It is a blessed thing to be in a state

of humble resignation to the mind and will of our gracious Master, and to keep the word of His patience, under the influence of that faith which has been the support of the Lord's servants in every age of the world. As to the Southern prospect, I incline to believe it will be best for you to attend to it. Do one thing at a time, and when that is done, set up the staff and see which way it leans and carefully follow it, whether it inclines to the east, the west, the north, or the south. It seems to me, if you remain a little longer, though it may be in weeping, you will sow much precious seed. Your latter labours will be blest to many, bound up among the sheaves which you have gathered in this land, and you, my beloved friends, will return in peace to your dear connexions, saying "Bless the Lord, oh my soul, and all that is within me, bless His holy name."

11th mo., 1835.

To E. P. K.:

I received thy truly acceptable letter of last month, and also a cordially grateful one of earlier date, from Tennessee, which caused my mind to be dipped into near sympathy with you in your mountainous journey, in heights and in depths,

sometimes cast down, but not destroyed. It seemed as if my spirit went with you from place to place; that the Eternal God was your refuge, and underneath were the Everlasting Arms.

I expected dear H. C. B. would be released from farther labour on our shores when Ohio Yearly Meeting was over, and I feel my spirit rejoice as I write, that she has been mercifully and wonderfully preserved through such a long and perilous journey, and leaves us with that peace which passeth all understanding. I believe she has done much towards removing the prejudices of the people respecting the principles of our society, and in encouraging Friends in their religious duties—perhaps none more so; for thou very well knowest her devotion to, and zeal for the cause of Truth; that no difficulty which presented, however formidable, could prevent her from attending to apprehended duty; her life, her *all* seemed to be given up to spend and to be spent for the sake of precious souls.

Thou inquirest about our little H. B. Hunt. She is a very interesting little girl, with an expressive countenance. I often pray that the Lord may bless the child, and that a double portion of the spirit of the dear Friend for whom she was named may rest upon her.

SPRINGFIELD, Guilford Co., N. C., 1st mo. 27, 1837.

Dear Friend, G. H.:

Thy truly acceptable favour of the 7th inst came safely to hand on the 25th. It breathed so much of the spirit and feeling of the heart of the writer that it touched the inmost feelings of my soul with gratitude and thankfulness to the Lord, and tears trickled down my wayworn cheeks like falling rain, and I could say with David, "Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over, surely goodness and mercy shall follow me all the days of my life," and by His holy permission "I will dwell in the house of the Lord for ever." "The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein; for he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart." What a marvellous lesson of instruction is here brought to our view of the wondrous works of the Lord, and his regard unto his humble creatures who have clean hands and pure hearts, whose eyes are unto him as the eye of the servant is unto his master, and

the eye of the maid unto her mistress? These shall ascend into the hill of the Lord, and stand in his holy place. How sublime the allusion to the seas and the floods, calculated to draw the attention of *thy* mind in a peculiar manner, as thou gatherest thy earthly treasure from them, by the favour and blessing of Him who appeared to Moses in a flame of fire in the bush, and instructed him what he must do; but Moses scarcely could believe he was prepared for such a service. He felt his extreme littleness, and fain would have put it on another. But he was the man called upon to do the business, and no other could take his place. So it is with every one of us; we have our place and labour assigned to us by the great Head of the Church, and no other can do it for us. Now, my dear G. and S., it presents to my mind to mention to you some of the language of the Spirit to the Church of Philadelphia: "I know thy works; behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name." O, my dear friends, you have a little strength, and have not denied the name of Jesus in perilous times, if you will be faithful, in the further language of the Spirit

he will sustain you under the temptations and afflictions of time. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Words cannot express the nearness of feeling and sympathy with and for you, that I experienced in reading thy letter. It seemed as if I was present with you, drinking of the same cup, and mingling in your feelings and fears, beholding the trials that surround you, and the temptations that beset you. This cementing together in the celestial bond and covenant of light and life is more to me than gold or silver, or aught else that this world can give; and yet these things, under proper regulations, kept as the moon under foot, are great blessings.

I do assure thee, my dear friend, thy kind donation to our boarding-school concern was a very cheering thing. My son, Thomas T. Hunt, one of the committee, was sitting near me when I read thy letter. He burst into tears, and said, he never had been more discouraged about it than he had been that morning; it really seemed like the light of heaven shining on the concern. I have no doubt it will have like

effect on all the committee, and many other Friends. And truly, thy kind attention to me is exceedingly grateful.

Very affectionately,

NATHAN HUNT.

TO E. P. K.

10th mo. 7, 1836.

I have often thought of replying to thy last very acceptable letter, but the ability seemed so small for the performance of it, that I have put it off from time to time, hoping I might feel a little more strength; but as age and infirmity are daily increasing upon me, I have concluded to delay no longer, having desired exceedingly to hear from thee again, and of thy prosperity in all things that relate to thy growth and advancement in that path of duty intended for thee by the great Head of the Church, when he laid his holy hand upon thee to pluck thee as a brand from the burning, that thou mightest become perfect in beauty, and as a polished shaft in his quiver.

My mind has been frequently led into deep sympathy with the travailing seed everywhere. It sometimes seems to be drawn into all parts of the habitable earth, where the sons and

daughters of men dwell; and here and there I find a little seed struggling for relief, and my soul is nearly united to it in the bond and covenant of everlasting love. I feel almost daily more alive to the sufferings of humanity and the groans of the oppressed, accompanied with the persuasion that a great work is on the wheel, and that changes will be brought about, altogether out of the reach of human control, both in Church and State.

Words come far short of expressing the concern I feel for our own Society—that Friends may be preserved in the meekness of wisdom, under the direction of *Jesus of Nazareth*, the *ancient Rock and Foundation of this people.*

* * * * * *

TO ———.

4th mo. 12, 1838.

Thy last, my very dear ——, is grateful to my best feelings, believing, from its contents, thou art in health of body and mind.

The accounts I have received of my dear and well-beloved J. J. G., are comforting to my heart. It did me good to hear of T. Wistar, and E. Yarnall, and J. W. Morris, and T. Stewardson, men to whom my soul is nearly

united in the fellowship of the Gospel, gathering round and uniting with him in spirit, like Aaron and Hur, bearing up the hands of Moses in a great struggle for victory, and Moses had to sit on the hard stone till it was obtained. But though the conflict may be long and sore, it cannot be doubtful to the well-disciplined and courageous soldiers of the Lord Jesus Christ, because the encouraging promise is, the Lamb and his followers *shall* have the victory. I have never known a brother or fellow-labourer in the glorious Gospel of Christ with whom I could more feelingly unite in the flowings forth of the Holy Spirit, both in testimony and in prayer. His visit to our late Yearly Meeting has left on many of our spirits thankfulness and gratitude of heart to the great Head of the Church for sending the full cloud, and causing it to come down upon us as the rain, and distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because "he published the name of the Lord, ascribing greatness unto our God." I have not the smallest doubt of his being *perfectly* sound in the doctrines of the Gospel of our holy Redeemer, but his capacious mind takes such an extensive range that an ordinary *mind cannot* easily follow him. The doctrine

of the resurrection is very precious to me, and I *believe* in it according to the Scripture. I very much unite with J. J. G.'s view of the Scriptures having a literal as well as spiritual meaning, and rightly to understand them is a great attainment. There certainly is nothing can unfold them to us but the key of David. I believe the Lord will give each soul a body *such* as pleases him, and *when* it pleases him, and there think best to leave it.

SPRINGFIELD, Guilford Co., N. C., 5th mo. 25, 1838.

My dear friend, G. H.:

Our boarding-school seems to be going on quite agreeably, and our teachers, we think, understand their business well. J. S.'s health has been delicate for some time past. He has some prospect of leaving us about the first of the 8th month. I know not how we shall do without him; he is peculiarly qualified to manage such an institution. But He that has provided for us hitherto, I trust, will continue to provide.

The time of your Yearly Meeting is now approaching. How I should love to be with you! but age and infirmity forbid it. I hope my dear and well-beloved friend, Joseph John Gur-

ney, will be with you. I believe him to be one of the meekest, most humble-spirited, and devoted followers of Jesus in our Society, and calculated to do the greatest amount of good. I have seen no man with whom my soul was more nearly united in the fellowship of the Gospel. If he comes to New Bedford, receive him as my poor self. I greatly desire that thou and thy dear wife may find it to be in the way of your duty to be with us at our next Yearly Meeting, and begin, on the receipt of this letter, to make arrangements to accomplish the desirable object. My deep solicitude for thee and thine is as vigorous as ever, and prayer often ascends from the altar of my old and feeble heart that the Divine presence may encamp round about you, and preserve you from ever making one step out of the way to His house, and also guard the outgoings and incomings of your worldly interest, both on sea and land, that it may be a blessing, under Divine direction, to you and many others.

My general health is quite good, for my age. My dear children and friends are in usual health. Dugan and Asenath Clark were at our meeting last first-day. I thought I never heard her more favoured than she was in testimony

and supplication. Please to excuse bad writing, and everything incorrect in this letter. I have been so unwell for several days past that I am scarcely able to write.

My dear love to you all, and to friends generally, as opportunity offers. Please let me hear from thee when convenient.

NATHAN HUNT.

SPRINGFIELD, Guilford Co., N. C., 2d mo. 1, 1839.

My dearly beloved friend, G. H.:

* * * * I think it is due to thee to have this particular information respecting the management of it, as thou hast manifested such a deep interest for the prosperity of our beloved infant institution by thy works of charity and love, and in the alms-deeds thou hast done; for which methinks I see the dew of Heaven distilling on thee and thy beloved family—moistening the soil of the contrite heart, and preparing it to gather and receive the glorious harvest of immortality and eternal life in that broad stream, wherein shall go no galley with oars, neither shall gallant ship pass thereby. The desire I feel for your prosperity in the pure truth as it is in Jesus of Nazareth, still continues without any abatement in prayer and

supplication that the Lord may be pleased to keep you in the midst of his pavilion; that his multiplied temporal blessings may never obscure in the least degree the bright shining of his holy spirit in your precious souls; that nothing may induce him to withdraw his guardian care from hovering round you—and as the eye of the servant is unto the hand of his master, and the eye of the maiden unto the hand of her mistress, so let your eyes be unto the Lord in all things. Never let it be said of you, as it was of Tyrus: "Thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire; thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee." O, my dear friends, that the multitude of your merchandise may never be the cause of iniquity being found in you, but the more your earthly treasure is increased so much the more let your minds be humbled and concerned to be simple, plain, and consistent members of the church of a crucified Lord; remembering that you are only stewards over that which belongs to Another, to whom you must give an account of what disposition you have made of it.

I have sometimes fancied I could see your

gallant ships sailing to the South Seas, gathering their freight and returning richly laden and coming to anchor in New Bedford harbour under the care of some guardian angel. And to crown all, it seemed as if I could see thee, my very dear G., going on board with a humble heart and thoughtful mind to receive the rich treasures of the seas, which the Lord hath sent thee; not altogether for thyself, but for the comfort of many from whom those plentiful supplies have been withheld; that when the ear heard thee it might bless thee, and when the eye saw thee it might give witness to thee —thus we may justly say with the prophet: "Verily thou art a God that hidest thyself, thou God of Israel, the Saviour." I have, my beloved friend, written these things which I had no thought of when I sat down; it feels to me that they will be pleasant to thee, and that thou wilt receive them in the love in which they are written.

I intended writing to thee soon after our Yearly Meeting, but Nathan Mendenhall, the clerk, was requested to write and inform thee that thy kind and valuable donation was received by the Meeting with that due respect and gratitude that the occasion required; and I hope he has done it in a suitable manner.

I am, through the mercies of Him who loved us and gave himself for us, in pretty good health; able to attend meetings nearly all the time, and have attended several Quarterly Meetings since our Yearly Meeting to my comfort and satisfaction. Our late Yearly Meeting was a time of as much precious favour as we have had in any former years, though we had no Friends from a distance with us.

It is my serious judgment that Friends cannot safely join in the popular doings of the ultra Abolitionists, but do all they can in their own simple way.

I am getting along in my temporal business as usual. The competition is such that the profit on sales is small; but we are doing pretty comfortably, and I am truly thankful for every blessing that the Lord is pleased to furnish me with—and I live happily because I trust in the Lord for everything, and know he will do all for the best. Please write, my beloved friend, as soon as thou feelest ready after getting this.

In near and dear love to thee and thy precious wife and your children, I remain unchangeably,

Your affectionate friend,

NATHAN HUNT.

TO THE YEARLY MEETING NOW SITTING.

NEWGARDEN SCHOOL, 11th mo. 7, 1839.

Dear Friends:

Brothers and sisters, I apprehend there have been through the various sittings of the Meeting many wistful lookings towards a certain place in the upper seat, near the clerk's right hand. The former occupant is not there, and probably never will be again; he has a comfortable hope, there is a mansion prepared for him in the house eternal in the heavens, where he hopes to meet many of you. I have been much with you in spirit. Dear friends, through the several sittings of the Meeting, especially on third-day, with the readers and labourers when the state of society was before you, it seemed as though I saw the pure stream of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb, flowing like pure oil to the nethermost skirts of the company—and many dear creatures, old and young, drinking it as it passed; yet there appeared to be others indifferent and let it pass on without partaking of it—whilst they who do receive it will revive as the corn, grow as the vine, and their scent will be as the wine of Lebanon.

I think I have seen that Zion will be redeemed through judgments, and her converts through righteousness; and that the Lord will turn his hand upon his people in this part of his vineyard, and purely purge away all their dross and take away all their tin, and restore judges as at the first and councillors as at the beginning; and the language will be to them, Where have they been? and her young men and maidens will flow to the standard of Jesus of Nazareth; for when Zion travailed she brought forth children, it seems to me the language may be adopted, Who hath heard such things, who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once; for as soon as Zion travailed, she brought forth her children? Shall I bring to the birth and not cause to bring forth? saith the Lord; shall I cause to bring forth and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her all ye that love her; rejoice for joy all ye that mourn for her—that you may suck and be satisfied with the breasts of her consolation; that you may milk out and be delighted with the abundance of her glory. For thus saith the Lord: I will extend peace to her like a river,

and the glory of the Gentiles like a flowing stream. Then shall you suck; ye shall be born, and shall be dandled upon her knees as one whom his mother comforteth; so will I comfort you, and ye shall be comforted in Jerusalem. And when you see this your hearts shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies—for I believe after much tribulation, the corn of the kingdom of heaven will make the young men cheerful, and new wine the maids.

So I conclude my little communication with feelings of near sympathy and unity with the travailing seed and mourners in Zion; and bid you farewell in the love of the everlasting Gospel.

Your affectionate friend,

NATHAN HUNT, Sr.

Who is often brought to the acknowledgment that he is an unprofitable servant, that hath not done half of his duty to his Lord and Master. My mind is often drawn into near and feeling sympathy with the messengers of the glad tidings of the everlasting Gospel to

a guilty world, desiring their encouragement under the comforting assurance, that although they have gone forth weeping, they shall come again with rejoicing, bringing their sheaves with them.

GUILFORD Co., N. C., 4th mo. 9, 1840.

To E. P. K.:

To find I was retained in such near sympathy and affectionate remembrance by thee my dear E., after the lapse of so many days, was like the rain that rains in summer after a scorching drought. Many changing scenes have passed since we had a personal interview, yet the recollection of the pleasant hours and precious opportunities we have been partakers of together, with our mutually beloved friends J. and H. C. B., appears to be indelibly engraven on thy mind; hours wherein the heavenly dew distilled upon us, and we experienced a drinking into the same spirit, a partaking of the waters of that river that maketh glad the whole heritage of God. These were indeed times of refreshment from the presence of the Lord, to prepare the poor tried mind for future necessary baptisms, to make the immortal spirit meet for a mansion in the house not made with hands, eternal in

the heavens, where the enemy will cease to trouble, and the weary soul will be for ever at rest.

Thou seemest to have been led into remarkable sympathy with me, dear E., in the time of my illness, and as thou requestest particular information respecting it, it is only a reasonable duty to endeavour to furnish it. I was taken the last of 10th month, with what the doctors call a congestive state of the body, the blood not circulating properly, which occasioned great numbness in my limbs, so that all present thought I would die, but I did not think the time was come. I felt exceedingly sweet and comfortable, so that I could not forbear praising the Lord, and through His mercy, I revived so much, that on first-day I went to New Garden, and was taken into a chamber in the schoolhouse where I remained throughout the Yearly Meeting, full of love to everybody—hundreds of people came in to see me, and many of them left the chamber with tears streaming from their eyes. Dear Stephen Grellet and John Elliot could tell thee more than I can write—they were very acceptably with us. My limbs still feel numb, and I know not what may be the issue, but desire to be wholly resigned to the

will of my Heavenly Father in all things, and to be enabled to give Him thanks for all His dispensations to me. I know it is of His unmerited mercy that I am in the land of the living. Thy soothing expressions were truly grateful to my feelings, when thou sayest, "I do assuredly believe, that the God of all true consolation is near to help and to sustain thee, bidding thee lean upon His staff of love and power, and causing thee to rest at seasons beside the still waters of life."

This was strikingly my happy experience for some weeks after the first attack—all still and quiet, and as Samuel Bownas says, the presence of my Heavenly Father was with me night and day. My heart was *full of love!* There were times of great pressure about my heart, and difficulty of breathing, so that it seemed as if I could not live a moment, and there appeared to be nothing in my way. The calmness and sweetness I then felt could not be expressed, but He who knoweth best what is best for us, in His inscrutable wisdom saw meet to change the scene from this state of joy and consolation to one *inexpressibly* awful. He set all my sins in order before me, from the days of my youth until that time, and, blessed be His holy name,

He showed me the deceit, corruption, and vileness of my own heart, and how the pure seed of life is borne down under the wickedness of the world, as a cart laden with sheaves. There were days and nights in which it appeared to me as if I felt the awful situation of those poor souls that are *separated from the Divine harmony, placed on the left hand, going away into everlasting punishment*, and I scarcely dared to hope but that I must be one of the number. It seemed as if I could almost *hear* the dreadful sound, "*Go, ye cursed*," when there was nobody in the room; and in the night I was on my knees, and with my mouth on the floor in prayer and supplication; but the earth was like iron, and the heavens were like brass—there seemed to be no entrance, and I felt as Jonah did, when he cried, "Thou hast cast me into the deep, in the midst of the seas, and the floods compass me about, all thy billows and thy waves pass over me." Then I said, I am cast out of thy sight, yet will I look again towards thy holy temple. I went down to the bottom of the mountains, the earth with her bars was about me for ever, and I could say with Job, "I went forward, but He was not there, and backward, *but I* could not perceive him." Truly, my dear

friend, thy expressions are remarkable and strictly applicable to me, when thou sayest, "I have also thought it not improbable that in his infinite and inscrutable wisdom He may see meet to administer yet closer conflicts and yet deeper baptisms than thou hast ever known, proving thy faith and patience to the very uttermost." There are no babes in Christ but what are permitted to express any impression that is made on their minds to *me*, respecting anything they feel on my account. The all-important subject which thou now bringest to view of the blessed Pattern, was almost incessantly before me; His agony on the cross, and his solemn cry, "My God, my God, why hast thou forsaken me?" sounding in my ears, and I believe I never before saw so clearly the necessity of dying on the cross to all human doings—that if we would reign with Christ, we must also suffer with him; surely it is enough for the unworthy servant to be as his dear Lord. There has been a little grain of faith through all this deep conflict; and oh, saith my soul, that the promise to those that *overcome*, to which thou alludest in thy concluding lines, may indeed be fulfilled in my experience: Rev. iii. 12. The clear evidence that the hand of the Lord was with thee in writing that letter,

has induced me to give thee the preceding account, which I never expected to mention to any one. My mind has often been affectionately turned towards *thee*, dear child, for thou feelest like a daughter to me; believing thou often walkest alone, and strewest thy tears in secret places, it is in my heart to say to thee, dear E., "*hold on thy way*," for I assuredly believe thou wilt be one of that great multitude which no man could number, that came out of great tribulation, and washed their robes and made them white in the blood of the Lamb. *Therefore* are they before the throne of God, and serve him day and night in His temple—they shall hunger no more, &c. I feel a comfortable hope that through Divine mercy I also shall be one of this blessed number, and that when the afflictions of time are passed, we shall walk together in white—tears come at the sweet thought. May the Eternal God be thy refuge and underneath the everlasting arms.

There is no diminution in my near love, unity, and sympathy with dear J. J. G. in his arduous engagement. The night before I received thy most welcome letter, I was much with him in spirit, among the Islands afar off—in prayer and supplication, that the Lord might preserve

him in meekness and humility, and bless his labours to the gathering of thousands and tens of thousands of the islanders into His heavenly kingdom, and that there might be a great and good church of *true Quakers* established among the mingled people. I felt remarkably drawn to him that night, and to the people there. May the Lord bless *him* and *them*, with clear understanding of the things of His heavenly kingdom.

SPRINGFIELD, Guilford Co., N. C., 12th mo. 10, 1840.

My very dear friend, G. H.:

It is so long since I have had any information from thee, that although my sight is very dim, and it is other ways difficult for me to write, the desire I feel to hear how thou and thy dear family are getting along through the shifting scenes of this uncertain state of being, and above all, that your precious souls may be in a state of perfect health and soundness, prepared to hear the solemn call, whether in the evening, at midnight, cock-crowing, or in the morning, "Steward, give an account of thy stewardship, for thou mayest no longer be steward," and enter into a mansion in the house eternal in the heavens, that is not made with

hands, prepared for all those who do love the Lord Jesus Christ more than father or mother, house or land, or any earthly treasure whatever, that it seemed as if I could not restrain the overflowing feelings of my soul towards you any longer, but give them vent under the influence of that love that breathes glory to God in the highest, on earth peace, good-will towards men. Oh! the sweetness of this pure stream of love is beyond the reach of language to express! It surpasses all human understanding; it is like the pure river of the water of life that John saw, clear as crystal, proceeding out of the throne of God and the Lamb. Well might the holy apostle say, "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Often is my mind introduced into deep consideration on the wonderful plan of redemption through the atoning blood of our Lord and Saviour Jesus Christ. How conspicuously the love of God is displayed to his poor, erring creature, man, in this great mystery of "God manifest in the flesh." Although *the* fulness of the Godhead dwelt in him bodily, *he* for our sakes made himself of no reputation,

took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God hath also highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Let us be humbled, my dear friends, under a sense of the stupendous love of our Heavenly Father, in the provision that he has made for us, that he who was holy, harmless, undefiled, and separate from sinners, higher than the kings of the earth, hath condescended to take our iniquities upon him, that by his stripes we might be healed, if we will come unto him in all meekness and lowliness of mind, through the highway of holiness that he has opened for us upon the cross.

Oh, come, my beloved friends, father and mother, sons and daughters, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race *that is* set before us, looking unto Jesus, the

author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, to make intercession for us; for he knoweth our frame, he remembereth that we are dust, and like as a father pitieth his children, so the Lord pitieth them that fear him. His tender compassions are over his little ones, who are sitting in solitary places, in the secret chambers of the earth, pouring forth their sighs and tears in beholding the many departures from the ancient, pure, plain, simple testimonies which were given this people to bear, against the spirit, fashions, and customs of the world, that are now greatly destroying the beauty and comeliness of our Zion. In many instances how is the gold become dim, and the fine gold changed! Thus, in latter days it hath taken place that those who were exalted, and extolled, and stood very high in the esteem of many, have been poured out as the stones of the sanctuary in the top of the streets. And still there seem to be the workings of the old leaven, which cause the travailing seed that is borne down as a cart laden with sheaves, in the hearts of the true mourners in our Zion everywhere, to fear lest more of her

precious sons should become as earthen pitchers, and Satan should be permitted to sift this people again and again, until the dregs, and dross, and chaff of the spirit and fashion of this world be taken away, and a pure language be returned unto them. Yea, the Lord hath assuredly left in the midst of us an afflicted and poor people that do trust in him, and he will not leave them or forsake them until he has brought forth judgment unto truth over all that is high and lifted up among this people, that he raised up to show forth his praise on the earth; and his afflicted children shall return and come unto Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. My dear friends, we have much to encourage us to be faithful in the discharge of all our religious duties, notwithstanding the many hindering things that are in the way, for there *will* be Holiness to the Lord on the horses' bells, and the pots in the Lord's house will be like the bowls before the altar. I pray that the Lord, in his inscrutable wisdom, may be pleased to raise up amongst this people many faithful labourers, like unto these bells, pots, and bowls, and send them forth into his harvest-field, that

the knowledge of the spirituality and purity of the Gospel of our Lord and Saviour Jesus Christ may be increased in the earth. * *

TO JONATHAN AND HANNAH C. BACKHOUSE.

SPRINGFIELD, Guilford Co., N. C., 12th mo. 22, 1840.

My dearly beloved Friends:

I duly received your truly acceptable letter, dated 10th mo. 25, 1840, also one from my nearly united yoke-fellow in the Gospel, H. C. B., dated Liverpool, 29th of 6th mo., 1840. It was like cold flowing water to a thirsty soul to hear from you again, and to find that you were yet in the land of the living, as, from the accounts we received sometime back, I thought it was likely our beloved Jonathan was no more in this state of being, or if he was, probably he was not capable of having much enjoyment: and to hear he never enjoyed life more sweetly, was indeed truly comfortable.

Last winter, about this time, I was reduced very low. Sometimes I had no thought that I should live one hour, and the comfort and sweetness I then felt exceeded anything I had ever before known. All seemed to be love, peace, and joy unutterable. The room where I was lying seemed to be full of the presence

of my Heavenly Father, and it appeared as if angels and glorified spirits were round me, and I thought I should immediately be among them. And the love I felt was like a mighty stream, flowing to all the human family, of every nation, tongue, kindred, and people, and in an especial manner to the travailing seed that appeared to be borne down in the hearts of the people everywhere, as a cart laden with sheaves. But there seemed to be a poor and afflicted people almost in every place, that were weeping for the desolation of Zion, and they were trusting in the Lord, and my soul was and is nearly united to this *little* company, in comparison of the great multitude of mankind. And methinks I can see *you* walking in the ranks of the armies of the Lamb, and many others with you of my acquaintance in England,—although sorrowful to say, in many instances both with you and us, the gold has become dim, and the most fine gold changed. The stones of the sanctuary are poured out in the top of the street, and some of the precious stones of Zion, comparable to fine gold, how are they esteemed as earthen pitchers! But after this season of the wonderful dealings of the Lord to one of the poorest and most un-

worthy of his creatures, words cannot set forth the unutterable woe, anguish, and sorrow that my blessed Lord and Master was pleased to plunge me into.

I endeavoured to convey a short account of it to our mutually beloved and endeared E. K., which I think it likely she has communicated to you. I think I mentioned to her there were several weeks that there was not a ray of hope to be felt, but blessed, praised, and adored be the name of the Lord for ever and ever, when it seemed as if I was sinking fast down to hell, he caused the soothing language of Moses to the children of Israel (when in their deep distress), to pass through my disconsolate mind, "Stand still, and see the salvation of the Lord," "The Egyptians whom ye have seen to-day, ye shall see them again no more for ever," and a precious calm came over my mind. Oh, how shall I be thankful enough to the Lord for his exceeding mercy in thus causing the horrors of the awful pit to pass away, and the light of his sweet countenance to shine upon me! As the spring came on, and the weather became warm, I gradually improved in my health, and my limbs gained strength, so that I could walk about comfortably, and attend

meetings, and enjoy the company of my friends through the summer and autumn. And, wonderful to relate, according to the hope expressed in thy kind letter, that thou shouldst hear of my attending another Yearly Meeting, so it came to pass. I was permitted, through the tender mercies of my Heavenly Father, to attend all the sittings of our last Yearly Meeting, greatly to my edification and comfort, having the great privilege of being once more incorporated with my dear brethren and sisters in the militant church, when the year before I was lying in a chamber, in the school-house, and there was no prospect that I would live many days. And I addressed the meeting on paper, in a manner as a dead man, but through the unmerited mercies of the great Head of the Church, I was favoured, I humbly hope, to address the late Yearly Meeting as a *living* man.

We had very acceptably the company of our dear friends, T. and E. Robson, whose labours of love were truly edifying; it was a very *satisfactory* meeting, and closed with prayer, thanksgiving, and praise to the Lord.

A report from the Committee that has the charge of our Boarding School concerns, says the school is healthy, and going on in harmony

and good order; a hope is expressed that it would be sustained. Twenty of the scholars who have been taught at the school, have since become teachers; twenty-eight have partaken of the benefits of the charitable fund, fourteen of whom have been in the school the past year. The average number of scholars the past year has been forty-two; twenty males, and twenty-two females. The deranged state of the moneyed concerns of our government operates very much against our infant institution; how we shall get along with it I do not know. I did believe the beginning of it was in pure wisdom, and still do—my trust is in the Lord—as the earth and the fulness thereof are the Lord's, and the cattle upon a thousand hills are his, and the people upon the earth are his great family; and the Society of Friends he raised up in a very peculiar and remarkable manner to show forth his praise, as a band of brothers united in the promotion of the one great cause of glory to God in the highest, on earth peace and good will to men. And you, my dear friends, are a striking example of dedication to this great and glorious cause.

If our dearly beloved ———, is with you, I want her to know, I duly received her pre-

cious letter, dated at Stony Brook, 8th mo. 3d, 1840, and that its contents were feelingly grateful to my best life. Her letters have been peculiarly soothing to me in my afflictions, and the heavy trials that my heavenly Father in his inscrutable wisdom has been pleased to visit me with, that all of the dregs and dross of nature might be purely purged away; bless and praise his great and excellent name for all his dealings with me, but most of all for the "severe." My dear and tenderest love is to and with ——— wherever she may be, either in heights or depths, or under the shadow of the mighty Rock in a weary land, may she revive as the corn and grow as the vine, and the scent of the dedication of her heart to the Lord be as the wine of Lebanon;—that the plant that has made its appearance in favour of Zion may take root downwards and bear a plentiful crop of good fruit upwards, is the desire of my soul.

Our dear Thomas is now in his usual health, as my children all are, and all of them manifest a disposition to excel in kindness to me; to anticipate all my wants, and relieve my mind from care; and I go from one place to *another* among them as often as it is convenient,

though my particular place of residence is at the old homestead with Thomas and Nancy—she is like a mother and daughter to me in providing things suitable for a poor, old, worn-out father; as all the rest are, when I am with them.

I have a very interesting group of little granddaughters, Mary and Martha at Nathan's; Hannah B., Eliza K., and Laura Adeline at home. I think their minds seem to be rather of a superior cast for their age, and to see them together in their sportive gambols of play is deeply interesting; and it is affecting to me to consider, if they live a few years they will be women, and to think on what Job saith: "Man that is born of a woman is of a few days and full of trouble," &c., it affects my heart with deep feeling for them, and a prayer arises: "Lord, preserve them through the many hidden snares and dangers that await them." Hannah B. is of a good size for a child of six years old; her eyes hazel, her hair light; she stands erect and walks handsomely. Eliza K. rather inclines to be fleshy, her hair light, her eyes of a sparkling blue, her motion graceful and *dignified* for a child of little more than four years old. Laura Adeline, about two years

old, dark hair, black eyes, brown skin, features fine and symmetrical for a child of her age. Mary is rather slender, of a delicate frame, light hair, blue eyes, fair skin, and manifests as much intelligence as almost any child of her age. Martha is rather of the short form, dark hair, black eyes, brown skin, handsome features, and not a whit behind any of them in point of intellect. I thought it would not be uninteresting to you to have a little sketch of my group of little granddaughters, that I have near me, and frequently round me, saying, "This is my dear grandfather."

You are very sweetly and affectionately remembered by many friends in this part of the country; many kind inquiries made when I have heard from you, &c. John Carter and family well; his father in a declining state of health; his brother Isaac and wife had five beautiful little daughters—one of them was taken a few weeks since with inflammatory sore throat, and in about two weeks they were every one laid in the ground, and they bore it with great Christian fortitude.

It is indeed a great satisfaction to hear our dearly beloved J. J. Gurney has got safely home to his dear family and friends, and enjoy

ing so sweetly the fruits of his long and faithful labours on our shores. May the angel of the Lord be commissioned to encamp round about him, day and night, that no evil may be permitted to come near him. There is no man for whom I feel a more deep and sincere interest that nothing may mar his beauty and comeliness, and that meekness and humility may be his daily covering; that his hands may not be wounded in the house of his friends by any fiery darts of the enemy. I felt very near unity with him in his labours in our part of the country, and intend writing to him if I should feel able. Give my dear love to him, and to his sister, E. Fry. My sight is so dim I scarcely can see letters when I have made them, that bad writing and errors will be excused.

Now in closing this letter my heart greets you most feelingly in the bonds of the everlasting Gospel, with desires that the Eternal God may be your refuge in heights and in depths, and in whatever trials you may have to pass through in this probationary state, till you shall have finished the work he has assigned to you in this lower world, and that finally he may receive your purified spirits into eternal rest with the great multitude that have

gone before, and where I hope to unite with you in due time. In much nearness of feeling and unity of spirit, in which my dear children join in love to you, your dear mother, and your children and our beloved E. K.,

Your affectionate friend,

NATHAN HUNT.

SPRINGFIELD, Guilford Co., N. C., 4th mo. 30, 1841.

My near and dearly beloved friend G. H.:

I received thy very acceptable letter, dated the 11th inst., day before yesterday; it was indeed like cold flowing water to a thirsty soul, for I had been for some time desiring to hear from thee in a two-fold sense; first, from the deep concern I feel for the eternal well-being of thyself and family, and above all things that you may be in spiritual health, growing from stature to stature, till you arrive to that of full men and women in Christ; and though you, like the children of the Lord formerly, do not feel free to partake of the luxuries of the wines and meats of this uncertain and ever-failing world, but partake freely of the simple, plain pulse of Jesus of Nazareth, and drink freely of the pure river of the water of life, it will make your countenances appear fairer and

fatter in flesh than all who do indulge in the grace of the fashion of this world, which destroys the beautiful image that God made man in—a little lower than the angels, and crowned him with glory and honour, and set him over the works of his hands. How exceedingly necessary is it that man should maintain the dignity of the station that his Maker designed him to fill; having a pure principle placed within him that comes from God, and is always near in every time of trial to point out the way in which we should go, if we are still enough to hear it; saying intelligibly in the ear of the soul, "this is the way, walk in it." What encouragement to us, seeing we are furnished with such an infallible guide, to continue patient in the way of well-doing; seeking glory and honour, immortality and eternal life. This is the blessed reward of faithful obedience to the pure and holy teacher within, which leads to the rivers of pleasure that are at God's right hand for ever more; where the cheerful followers of the Lamb wheresoever he goeth may drink and be refreshed.

My dear G. and S., I greatly desire you may lift up your heads in hope, for I believe the day of your redemption is drawing near, though you

may live to see many days, and pass through many deep dippings and strippings for the pure testimony's sake, which I believe feels at times dearer to you than your natural lives, and you mourn in seeing and hearing of the rents and divisions that the boar of the woods has made and is making in our Israel, and spoiling the beautiful garment that this people once had on, the covering of the Spirit of Truth; and as you abide faithful in your allotted portion of labour, both spiritual and temporal, the language will apply to you, as the odour of the sweet ointment filled the room—"Let her alone, she hath done what she could."

In reading thy interesting letter, you never were brought more preciously near and dear to my feelings; it savoured so much of the right disposition of mind, only I felt a little fear lest thou shouldest sometimes be too much discouraged under the manifold engagements and cares which have fallen to thy lot to be occupied in and with. I believe thou art in the line of thy duty, and very extensively useful to the community at large; and methinks I see thee in the more secret walk of life, privately reaching out thy hand to the poor, and causing many hearts to leap for joy; and thou walkest amidst the

blessings of the poor of this world, and hast thy pathway among the poor in spirit who are placed on the high ground of "the kingdom of heaven." I desire thou and thy dear wife may lift up your heads in hope, for the Lord sees your works—that the last is more than the first; that there is an increase of concern in your minds to do the will of our Father in heaven. It was very pleasant to me to hear of thy dear wife being out on religious service. I am sure it would be a most interesting thing to me if I should live, and my great and good Master (whom I desire to serve with all my heart, every moment of my life) should order it so as to have your company at our next Yearly Meeting; and then you could see and feel for yourselves how things are among us, and that is better than hearsay from anybody; for seeing is believing, and feeling under Divine influence is the naked truth. I feel such a sweet freedom in writing to you, that it seems as if I was present with you, talking face to face.

SPRINGFIELD, Guilford Co., N. C., 4th mo. 11, 1842.

My dearly beloved friend Joseph John Gurney:

I duly received thy truly acceptable letter dated 6th mo. 29, 1841, bringing intelligence

on various interesting subjects; but the most consoling and comforting of all was, to hear of thy safe arrival at home, and being again permitted through the mercies of Him that loved us and gave Himself for us, to embrace thy dear children in the bonds of parental affection, and mingle with thy beloved connexions and long-tried friends, after such a long and perilous absence on sea and land, in the wilderness and among the cultivated fields, in heights and in depths; oft surrounded by difficulties and dangers on every hand. Methought I saw thee sometimes hanging high on the broken wave, and an awful chasm beneath to swallow up the little bark; but midst the strife of elements, in all, through all, and over all, my soul clave unto thee, and the mandate went forth, "Peace, be still," and a great calm has taken place, and thou, with thy dearest earthly treasure, seemest to me to be standing as in the entering in of the cave, waiting to hear the still small voice, which, if faithfully attended to, will lead on to victory over death, hell, and the grave. This, I believe, you have measurably experienced, and will fully do so in due time, to your everlasting comfort and consolation. Be assured, you had my most cordial approval in your union. I feel some-

times as if I was participating with you in the sweet enjoyment that is now permitted you. And may you, my beloved children, not be too much taken up with the gift, and neglect the Giver, who lends His blessings and withdraws them from us at His pleasure; all that we have and all that we are is under His control; we are only stewards over His manifold gifts and graces that He is pleased to bestow upon us, and for which we are accountable; and blessed are those servants who are ready for settlement when He cometh. It seems as if I was present with you beholding the order of your family, &c. May He who united you together, still be with you and make you fruitful in the field of offering, and joyful in the house of prayer. The last accounts we have from England are from Josiah Forster, giving me privilege to draw on thy brother, Samuel Gurney, in London, for £600 sterling, your kind donation for the relief of our boarding-school from its embarrassed situation. It is most thankfully and gratefully received, for without it, it does seem to me, we could not continue the school; and to give it up would be a very trying thing to some of us. It is now going on in as quiet, consistent a manner as at any time since its commencement, with

thirty pupils; and I believe from late impressions on my mind respecting it, it will succeed and be a valuable institution to the members of our Yearly Meeting.

My health has been so delicate for some time past, that it is difficult for me to go about much. I have generally been able to attend meetings at home, and never felt greater love to Friends, nor a deeper interest in the concerns of Society, and for the maintenance of its various and peculiar testimonies, believing it never has been more needful since we have been the peculiar people that the Lord hath required us to be, for us to keep close to our principles, and as clear and free from the spirit and friendship of the world as possible. It is a time of great religious and political excitement—party spirit running high, and things outward appearing gloomy—that it seems to me that the signs of the times proclaim, "To thy tents, oh Israel." God is thy tent, or refuge, and underneath are the everlasting arms, and he shall thrust out the enemy from before thee, and shall say, "Destroy them." "Israel then shall dwell in safety alone; the foundation of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, oh! Israel,

who is like unto thee? A people saved by the Lord, the shield of thy help, and who is the sword of thy excellency; and thy enemies shall be found liars unto thee, and thou shalt tread upon their high places." I believe our safety depends much in keeping near the Captain of our soul's salvation, who never was foiled in battle, that so we may not be caught in any of the wiles nor glossy snares of his and our enemy. My prayers are frequent and earnest for Friends everywhere, and especially in England, that they may be kept down to the root of life, which is able to bear the cross with becoming dignity. I mention England, because there this remarkable people first raised the standard of truth with the Star of Bethlehem upon it, and may it never be lowered by their descendants in that nation in any respect. It seems to me there is a day of sifting coming in our Society, wherein the pure wheat will be more separated from the chaff than it has been for many years past. May the priests, the ministers of the Lord everywhere among us, have, and keep on, the Thummim and Urim, breastplate and girdle, having the bell and pomegranate round about their borders, for the sound of the bell, without the sweet scent and savour

of the pomegranate, will avail nothing, but be like the sounding brass and tinkling cymbal.

Be *ye*, therefore, followers of God as dear children, walking in love, as I am persuaded you will do, for Christ's sake.

Our dear little girls, Hannah B. and Eliza K., are fine, healthy, active children. *My* children are in usual health, and those who are present unite with me in dear love to you and yours.

Your closely attached friend and brother in tribulation, in heights and depths,

NATHAN HUNT.

P. S.—My dear love to thy brother Samuel and family, dear sister Fry and hers. My near sympathy awaits our mutually endeared J. Backhouse, and his beloved wife and children in their affliction. My love to William Allen, P. Bedford, Josiah and Robert Forster, and friends generally, for I love them all that love the Lord Jesus in truth and sincerity. Do please one of you write soon, and give particular information about things in England, for I am interested in all that concerns Friends there.

TO E. P. G.

SPRINGFIELD, 7th mo. 1, 1845.

Dear friend:

Partly from a willingness on my own part to correspond with thee, and partly at the request of thy friend, my dear aged father, I sit down to write to thee. I cannot recollect the many messages he charged me with before he left (he is now staying a few weeks at the school with sister Stanley), but he wished me to acknowledge thy very welcome letter, and "give my dear love to her, and tell her I never expect to be able to write again to anybody. Oh, if I *could* see to write to Eliza—dear child!" His sight has so failed that he can only read large, clear print, and but little at a time. He is very feeble, and has pretty much given up walking, but sometimes he will take a staff in each hand, and set off. I have changed the road, so as to go nearly straight from our door to the meeting-house, which lessens the distance. His appetite is good, and he sleeps sound. He is much attached to *home*. His friends see and admit there is a failure in his memory, but in the exercise of his gift in the ministry, it is surprising how bright and lively he is, and with *what* aptness he quotes the Scriptures.

With much love from us, I am thy sincere friend,

THOMAS T. HUNT.

At a later date he says, "Through the tender mercy of my God, I have enjoyed great quietness and peace of mind for some weeks past, and I desire to lie low before Him, and to walk softly all the days of my life."

Thus did this venerable pilgrim journey on, seeking a better country, and though many were the tribulations he had to pass through, yet his resigned and patient spirit seemed to breathe the language, "None of these things move me, neither count I my life dear unto myself, that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

A friend, who visited him for the first time a few months before his decease, observed, that she had never been sensible of the same precious covering of deep solemnity, as during a religious opportunity which occurred under his roof, when he commended them all, with his own soul, to that God he had so faithfully served. His prayers and his praises seemed to

ascend as spiritual sacrifices from the altar of his dedicated heart before the throne, and the odour of the incense filled the room.

His memory gradually failed him, and his bodily powers were greatly impaired, but he continued *alive in the truth* to the latest period of his existence; and at the advanced age of ninety-five, as falls the ripe corn in its season, he fell asleep in Jesus. And through the riches of redeeming mercy his ransomed spirit is, we cannot doubt, united to that glorious company who, with the palms of victory in their hands, are singing the *new* song which none *can* sing but those who have the Father's name written upon their foreheads.

ADDENDA.

THE publishers of these memoirs deem the following extracts from the diary of William Allen, recorded at various times, relative to Nathan Hunt, may not be without interest to the reader. For the information of those unacquainted with the character of William Allen, they will merely remark, he was an approved minister of the Society of Friends, distinguished for his scientific attainments, sterling integrity, discretion, prudence, and practical benevolence.

"When greatly enfeebled, he several times expressed the comfort he felt in having such a quiet retreat as Lindfield, in passing away, and acknowledged with thankfulness the blessings which the Lord had provided for him. The patient submission with which he bore the trials of a long illness, was an instructive lesson to those around him: no murmur ever escaped his lips, and his fervent petition to be kept unto

the end was mercifully granted. In him the experience of the Psalmist was strikingly realized: 'My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.'

"His redeemed spirit was gently released on the 30th of 12th month, 1843. At that solemn moment the calming influence of the blessed hope of the Gospel was sensibly felt; and in the humble trust that through the mercy of God in Christ Jesus, he had received the end of his faith, even the salvation of his soul, the language of grateful adoration arose, 'Unto Him that loved us and washed us from our sins in His own blood, to Him be glory and dominion for ever and ever! Amen.'" He was seventy-three years of age; a minister about twenty-five years.

"William Allen mentions calling at John Rowe's to see Nathan Hunt, from North Carolina, and afterwards speaks of him as a very remarkable minister. He attended several meetings, appointed at the request of N. H., both for different classes of our own members, and for persons not in religious profession with us. He also accompanied him to Rochester, and appeared to derive satisfaction and comfort from the labours of this dear Friend, on various

occasions. In alluding to the ministry of Nathan Hunt, in the meeting for discipline, in the morning, William Allen describes it as very powerful, and adds: It seemed to make a great impression. He compared the enemy of souls to a spider, who first wound his web around one leg of his prey, and then went away, and returning again, seized upon another, thus pursuing his victim until it was completely powerless, and then he poisoned him. He quoted some passages from the Proverbs, and addressed the young men with great energy. Many were affected, and I think his communication will be long remembered. The Select Yearly Meeting was held in the afternoon. There was a solemn feeling on first sitting down. After the business was concluded, I felt that it might be required of me to offer up prayer for the aged, both absent and present, and also for those who were going out in the service of the Gospel, but after some time the concern seemed laid upon dear Nathan Hunt, who in a remarkable manner expressed all that was upon my mind, and much more. Nathan Hunt, Huldah Sears, and many other Friends dined with us. After dinner we had a time of religious retirement, in which my spirit was refreshed. N. H. spoke on the text, 'To

do good, and to communicate forget not, for with such sacrifices God is well pleased,' dwelling much upon *forget not.*"

In conclusion, the publishers believe by attention to the intimation of *forget not* on the mind of a dearly beloved friend of N. H., whilst on a religious visit to America from a distant land, the numerous relatives and others, are indebted for this brief memoir,—indeed, it may be in truth said of his father's memoir also, for the thought of the one, was the cause of the thought of the other.

"Her labours in America were very abundant, and there is reason to believe blessed to very many. During the five years she spent on that continent, she visited the greater part of the meetings of Friends, and in doing so, shrank from no hardship or privation consequent upon travel'ing in districts recently settled."

THE END.

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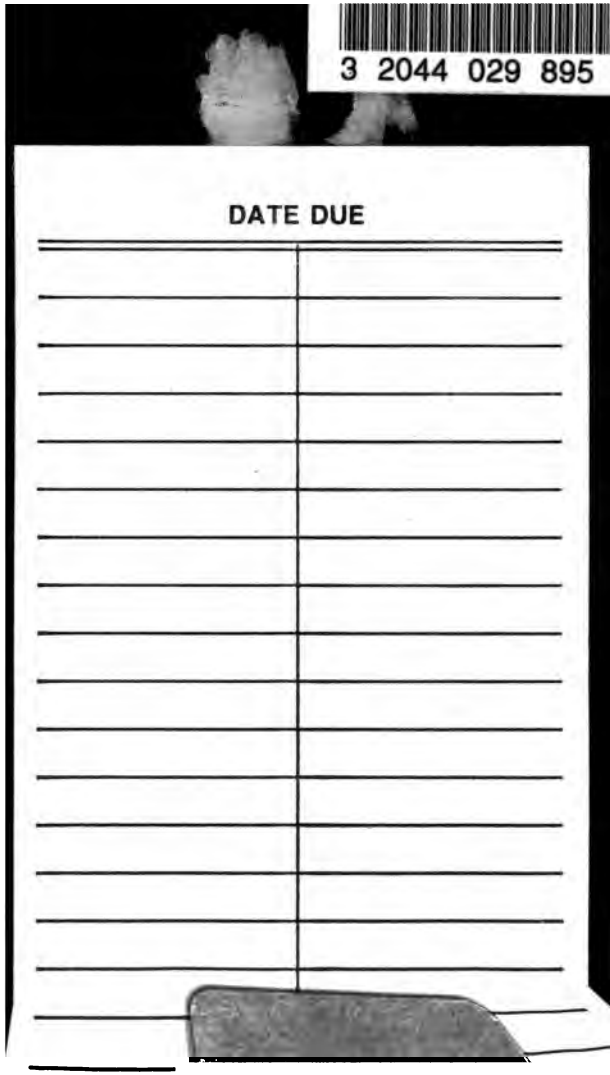

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